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Rev. W. R. Thompson, Q. R.

The Church of God on Trial

BEFORE THE TRIBUNAL OF REASON

BY

EDWARD J. MAGINNIS

OF THE SCHUYLKILL COUNTY BAR, PA



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✠ PATRICK JOHN RYAN,
Archbishop of Philadelphia.

This is an admirable work. I trust it will be spread
broadcast over the country in millions of copies.

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Censor.

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BY

**CHRISTIAN PRESS ASSOCIATION PUBLISHING
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Rev. W. R. Thompson, O. S. B.

DEDICATION

To Mary,

THE SPOTLESS MOTHER OF THE DIVINE
CHILD, UNDER THE MANTLE OF WHOSE
CARE I HAVE TAKEN REFUGE IN MANY A
SORROWING MOMENT, THIS LITTLE BOOK
IS LOVINGLY DEDICATED.

FEAST OF THE ANNUNCIATION,
March 25th, 1905.

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Rev. W. R. Thompson, Q. R.

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PREFACE.

It is apprehended that the long and thorough preparation required of candidates for the Catholic priesthood, eminently qualifies them to be the sole teachers of religious truth. The lay author, or compiler, of this little volume, therefore, disclaims an intention to exercise the priestly prerogative, his purpose being merely to perform in a novel way a duty which should be common to all defenders of the faith. If the evidence and arguments herein adduced awaken a desire for the whole truth in one not of the Catholic fold, he or she will turn for enlightenment to the instructions of those whom God has *ordained* to “teach all nations.”

E. J. M

THE INDICTMENT.

Protestants, in order to justify their secession from the Catholic Church, affirm, that before their Reformation (Book of Homilies, Peril and Idolatry, part 3, page 251, London, 1687) : “ Laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women and children, of whole Christendom, have been at once drowned in abominable idolatry—and that for the space of eight hundred years and more.” And, again, “ The Christian religion was, unto the time of Constantine (A. D. 324), most pure and indeed golden.”

OPENING ADDRESS.

Our Lord Jesus Christ is perfect; everything He does is perfect—else He would not be Divine. For the physical and animal worlds He has instituted the laws of nature; for the social and spiritual worlds He has prescribed moral and spiritual laws, which are both comprehended under the name of religion. In the study of physics and biology, and the like, though man must rely wholly upon his physical observations for his knowledge, he is generally agreed as to the science of things. But in theology and religion, where he has the personal revelations of his Creator to instruct him, and the guidance of the Holy Spirit to save him from error, mankind is almost hopelessly disrupted. The reason for this awful discordance in the understanding of the laws which God has prescribed for the salvation of men's souls, can only be attributed to the work of the Prince of Darkness whose pleasure

it is to darken the intellect and weaken the faith of men and thus dispel the Light of Truth from their minds. Happily, there is a light within each one of us, which can penetrate those clouds, and which if followed in the spirit of prayer and humility—the characteristics of sincere search, shall eventually lead to a realization of the true faith. Just as we know and believe that the laws of nature are eternal and unchangeable, so too we should believe that whatever religion Christ has established on earth for the moral and spiritual guidance of the human family, is perfect and immutable. As in science new principles may be unfolded, or old ones be developed and better understood, it is possible that our knowledge of religious truths may be expanded or more clearly defined; but these facts in nowise imply a change or conflict of positive laws, or that new laws or dogmas may be added thereto. For examples: fallen bodies are attracted towards the center of the earth, is a law of physics, a natural law, and no evolution of science can ever change it or suspend it; and mortal sin incurs damnation, is a religious truth, which no reformation of creeds can

soften or disprove. Science and religion are like two giant trees, they grow and develop and continue to yield new fruit, but their trunks and roots cannot suffer change. The tree which Christ planted still lives and grows; its sheltering branches shall continue to reach out until they cover the whole world, and until the end of time it shall draw support and sustenance from the same infallible source. In a word, there is in the world to-day a church or denomination among the seven hundred divisions of Christianity, which is in possession of the religion that was handed down by the apostles; the rest are heretical. All cannot be right; for truth never conflicts with truth, and those various creeds are antagonistic to each other even in essential doctrines. There is no unity or harmony among them—except in one respect, the six hundred and ninety-nine protest against the One, the Church of Rome. They charge her generally with the INDICTMENT found on a previous page. We now bring her for trial before the tribunal of reason. Dear Protestant readers, you may be the jury. Before you hear any of the evidence promise to lay aside all prej-

udices, all hatreds, and all bigotries, if you have any, as you would in the trial of a civil case, and try only to render an honest judgment. If perchance you have been taught heretofore to despise the Church, remember that it is probable at least that you have learned to condemn her without properly having inquired into her real character. It may be that you have gotten your information from her pronounced enemies, who would be disposed to paint her in the blackest colors. She claims to be the One, Holy, Catholic, Apostolical, and Infallible Church of Christ; and it is against these distinctions her assailants make most vigorous protest. However, she is prepared and willing at all times to be tried before the court of reason. Let only such testimony be adduced as cannot be objected to by either side of the controversy. And, first, we offer in evidence the Holy Bible, the inspired word of God, to prove that the Catholic articles of faith are those which were delivered to, preserved and handed down by, the Apostles. But whilst the Church teaches her children to accept the whole Book as being divinely inspired, Protestants, in general,

reject seven of the forty-six books of the Old Testament, to wit, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and First and Second Maccabees, and many of them regard the remainder of the Old Testament merely as an authentic record; on account of which we will rely chiefly for our testimony on the text of the New Testament. (The annotations are by Rev. Dr. Challoner.) Next, as the INDICTMENT charges that the primitive Church did not lose any of its pristine purity till some time between the fourth and seventh centuries, we will call only those Christian writers who lived during a period when the Church is admitted by all to have been free from error; for Protestants cannot consistently object to those writers. If they do object, there is but one alternative left to them,—that Protestantism is of human invention and had no existence until the sixteenth century. Whatever the Bible and the Church writers of the primitive ages say is the true Church of Christ, must be the only one ordained by God and the only one in which we have an assurance of salvation; and if you, dear readers, are concerned about the future state, and

you do not have an abiding confidence in your present position, it behooves you to exercise the reason God has given you, to arrive at an honest verdict, an unprejudiced conviction. The Papacy, the doctrine of Transubstantiation, and the sacrament of Penance, are the objects of bitterest assault and we shall therefore investigate most thoroughly their claims to Divine Institution.

Call the first witness !

THE CHURCH OF GOD ON TRIAL.

CHAPTER I.

THE CHURCH OF CHRIST STANDS FOREVER.

CATHOLIC CREED.

THE Catholic Church is the One, Holy, Roman, Apostolical, and Infallible Church of Christ and is to last forever.

PROTESTANT PROTEST.

The Catholic Church errs in its living and manner of ceremonies and in matters of faith. And it is not the visible Church of Christ.—Art. XIX. (Of the Thirty-nine Articles of the Anglican Church.)

TESTIMONY.

St. Matthew xvi. 18—"And I say to thee: That thou art Peter, and upon this rock I will

build my church, and the gates of hell shall not prevail against it."

"Thou art Peter," etc. As St. Peter, by divine revelation, here made a solemn profession of his faith in the divinity of Christ; so, in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him, viz.: That he, to whom he had already given the name of Peter, signifying a rock, (St. John i. 42,) should be a rock indeed, of invincible strength, for the support of the building of the Church; in which building he should be, next to Christ himself, the chief foundation-stone, in quality of chief pastor, ruler, and governor; and should have, accordingly, all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven.

"Upon this rock, etc." The words of Christ to Peter, spoken in the vulgar language or Aramaic of the Jews, which our Lord made use of, were the same as if he had said in English, "Thou art a rock, and upon this rock I will build my Church." So that, by the plain course of the words, Peter is here declared to be the rock, upon which the

Church was to be built; Christ Himself being both the principal foundation and founder of the same. Where also note, that Christ, by building his house, that is, His Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder. (St. Matthew vii. 24, 25.)

“The gates of hell, etc.” That is, the power of darkness, and whatever Satan can do, either by himself, or his agents. For as the Church is here likened to a house, or fortress built on a rock; so the adverse powers are likened to a contrary house or fortress, the gates of which, i. e. the whole strength, and all the efforts it can make, will never be able to prevail over the city or Church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever, shall at any time prevail over the Church of Christ.

St. Matthew xxviii. 20—“Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.”

St. John xiv. 16, 17—“And I will ask the Father, and he shall give you another Paraclete,

that he may abide with you forever,—The Spirit of Truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.”

“Paraclete.” That is, a comforter, or also an advocate; inasmuch as, by inspiring prayer, he prays, as it were, in us, and pleads for us.

“Forever.” Hence it is evident that the Spirit of Truth was not only promised to the persons of the Apostles, but also to their successors, through all generations.

The Church is the Kingdom of Christ, St. Luke i. 33—“And of his kingdom there shall be no end.”

The House of the Living God, 1 Tim. iii. 15—“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.”

“The pillar and ground of the truth.” Therefore, the Church of the living God can never uphold error, nor bring in corruptions, superstition, nor idolatry.

The Fold, of which Christ is the Shepherd, St. John x. 15, 16—"As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.—And other sheep I have, that are not of this fold: them also I must bring; and they shall hear my voice: and there shall be made one fold and one shepherd."

The Body, of which Christ is the Head, Colossians i. 18—"And he is the head of the body, the Church; who is the beginning, the first born from the dead; that in all things he may hold the primacy." Ephesians v. 23—"For the husband is the head of the wife; as Christ is the head of the Church. He is the Saviour of his body."

The Spouse, of which he is the Bridegroom, Ephesians v. 31, 32—"For this cause shall a man leave his father and mother; and shall adhere to his wife: and they shall be two in one flesh.—This is a great sacrament: but I speak in Christ and in the Church."

Ever subject to him, and ever faithful to him, Ephesians v. 24—"Therefore, as the Church is subject to Christ; so also let the wives be to their husbands in all things."

“As the Church is subject to Christ.” The Church, then, according to St. Paul, is ever obedient to Christ; and can never fall from Him, but remain faithful to him, unspotted and unchanged to the end of the world.

Ever loved and cherished by Him, Ephesians v. 25, 29—“Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it.—“For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the Church.”

The Church is always one, Ephesians iv. 4, 5—“One body, and one Spirit; as you are called in one hope of your vocation,—One Lord, one faith, one baptism.”

Always visible, St. Matthew v. 14—“You are the light of the world. A city that is set on a mountain cannot be hid.”

The “Reformation,” Thess. ii. 3—Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition.”

“A revolt.” This may be understood of a *revolt* of many nations, from the Catholic Church;

which has, in part, happened already, by the means of Mahomet, Luther, etc., and, it may be supposed, will be more general in the days of Antichrist (*the man of sin.*)

Lactantius.—“The Catholic Church alone retains the true worship. This is the source of truth, this is the dwelling of faith.” Inst. 1–4, c. 30.

Origen.—“Let no one persuade, let no one deceive himself; out of this house, that is, out of the Church, there is no salvation.”—Hom. 3 in Josue.

St. Jerome.—“I know the Church is founded on Peter, that is, on a rock. Whoever eateth the lamb out of that house is a profane man. Whoever is not in the Ark shall perish by the flood.”—Ep. 14 ad Dam.

St. Cyprian.—“Unity cannot be severed, nor the one body by laceration be divided. Whatever is separated from the stock cannot live, cannot breathe apart: it loses the substance of life.”—De Unitat. Eccles.

St. Clement of Alexandria (Wrote 193 to 211). —“The ancient Catholic Church alone is one in essence, in opinion, in origin, and in excellence, one in faith.”—Strom. 1. 7.

St. Optatus (a bishop of Milevis in the fourth century).—"You cannot deny that St. Peter, the chief of the Apostles, established an Episcopal Chair at Rome. This Chair was one, that all might preserve unity by the union which they had with it: so that, whoever set up a chair against it should be a schismatic and an offender."—De Schism. Donat.

The Synodal epistle of the Council of Zerta, drawn up by St. Augustin, thus tells the Donatists: "Whoever is separated from this Catholic Church, however innocently he may think he lives, for this crime alone, that he is separated from the unity of Christ, will not have life, but the anger of God remain upon him."

Cyprian.—"Can he who doth not hold the unity of the Church believe that he holdeth the faith?"

He who opposeth and withstandeth the Church, who forsaketh the *Chair of Peter*, upon which the Church is founded, can he trust that he is in the Church?"—Tract. de unitate Ecclesiae Paulo post principium.

Counsel.—The questions before us are these:

Is the Catholic Church One, Holy, Catholic, Apostolical, and Infallible? For these are the marks by which the true Church may be known.

There are more than 300,000,000 persons within the fold, who believe in the same doctrines, partake of the same sacraments, and are governed by the same visible head on earth, the successor of the Chief of the Apostles, St. Peter, to whom Christ entrusted the care of His flock. What unity this; of which no other society, religious body, or government, affords such a striking example.

The Catholic Church is the church of the saints, the upbuilders of Christianity. It is an undisputed fact that no Protestant church has ever converted a pagan nation. "Go forth," says Christ, "and teach all nations; and behold I am with you all days even unto the consummation of the world." Faithfully has the Catholic Church been performing this mission since the precept was given to her. England, Germany, France, Spain, all were converted to Christianity by Catholic missionaries. A Catholic explorer opened the western continent to civili-

zation ; and Marquette and his sturdy co-workers brought the first tidings of the Saviour to the red man.

The Church is holy, because she teaches that no sacrifice is too dear to make for the love of Jesus Christ, and because she has always maintained a high standard of virtue by counselling her children to emulate the lives of the saints. Every precept of hers has been issued with a tender regard for the spiritual comfort of her children. No sinner is too vile to share in her tender solicitude. And at the crucial moment, when the soul of the dying is about to enter eternity, she leaves all else and hastens to the side of the afflicted to help him prepare for judgment. But hers is not only a spiritual solicitude ; for the poor, the sick, the blind, the helpless, the wayward and the orphaned, she provides alms, supports hospitals, builds homes, erects schools, and establishes convents and hospices. There is no concern of man in which she is not interested. She has been rightfully called the mother of art, as she is of education, and she has given to science many of its brightest votaries.

She believes and teaches that faith without works is dead, and in this lies much of her strength. It is not enough for Catholics to believe in Christ ; they are obliged to hear Mass and the Gospel on Sundays and Holydays, to confess their sins and to do penance, to fast and to pray, to contribute to the support of charities, to be subject to the civil power, to educate their children in the truths of religion, and when possible to enroll themselves in some society, such as the Holy Name, St. Vincent de Paul, Sacred Heart League, Sodality, or Total Abstinence, which are all subject to the spiritual direction of the pastors of the Church and working for the same end, viz., the uplifting of humanity.

Catholic means universal. All the world over the Catholic religion is the same ; there is no difference of opinion with regard to doctrines, for these are truths revealed by God, and if we were to disagree as to what God has taught it would be self-evident that the Holy Ghost is not with us as promised. The Catholic faith is certain, definite, and ascertainable. Some dogmas of faith may yet be authoritatively defined, but

nothing can be added to the original deposit. With us there can be no revision of faith, such as frequently takes place in the Protestant churches, for the plain reason that the Catholic Church cannot err in matters of faith or morals. Christ Himself revealed to her the truths of His religion, wherefore a revision would not be short of sacrilege.

The Catholic Church is apostolical, because she can trace her line of bishops back to the twelve Apostles, the reigning sovereign pontiff being a lineal successor of St. Peter, the first Pope or Bishop of Rome. She is also apostolical because she teaches the same doctrines that were enunciated by the original Apostles, which it is the principal purpose of this volume to show.

She is infallible, because she has never had to modify or declare null-an article or doctrine of faith or morals.

Since the Light of Heaven illuminated the stable at Bethlehem,—amid the wrecks of empires, the dissolution of races, and all the social and political changes of nineteen centuries, the Catholic Church has come down through the endless

wastes of time, professing the same doctrines, preserving the same unity, professing the same graces, and performing the same mission, that were authorized in the injunction of her Divine Founder : "Go forth and teach all nations ; and, behold, I am with you all days, even to the consummation of the world ;" while of all the leaders opposed to her, from Simon Magus down to Luther, not a single one has been able to frame a creed for his followers, the articles of which have remained unaltered beyond his own lifetime.

But the Church was founded not by man but by the immortal God himself, who built it upon a most solid rock. "The Highest Himself, says the Prophet, hath founded her. Hence, she is called the inheritance of God." "The people of God, and the power, which she possesses, is not from man but from God. As this power, therefore, cannot be of human origin, divine faith can alone enable us to understand that the keys of the kingdom of heaven are deposited with the Church, that to her has been confided the power of remitting sins, of pronouncing excommuni-

cation, and of consecrating the real body of Christ: and that her children have not here a permanent dwelling, but look for one above. We are therefore bound to believe that there is One Holy Catholic Church.” (Council of Trent.)

CHAPTER II.

COUNCILS AND GUIDES OF THE CHURCH.

CATHOLIC CREED.

WHEN the whole episcopate is convoked in a general or ecumencial council, to judge of matters of faith or doctrine, or to try any important question relating to faith, morals, or discipline, their decision when confirmed by the Pope is taken to be the will of God.

PROTESTANT PROTEST.

General Councils may not be gathered together without the commandment and will of civil rulers: and when they be gathered together for as much as they be an assembly of men, whereof all be not governed with the Spirit and Word of God—they may err, and sometimes have erred, even in things pertaining unto God.—Art. XXI.

TESTIMONY.

Gathered in Christ's name, are assisted by

Christ, St. Matthew xviii. 20—"For when two or three are gathered together in my name, there I am in the midst of them."

"There am I, etc." This is understood of such assemblies only, as are gathered in the name and authority of Christ, and in unity of the Church of Christ.—St. Cyprian (200–258), *de Unitate Ecclesiae*.

And by the Holy Ghost, Acts xv. 28—"For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than those necessary things."

Their decrees are diligently to be observed by the faithful. Acts xv. 31—"Which when they had read, they rejoiced for the consolation." Acts xvi. 4—"And as they passed through the cities, they delivered to them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem." Acts xv. 41—"And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients."

Deuteronomy xvii. 8, 9—"If thou perceive that there be among you a hard and doubtful matter

COUNCILS AND GUIDES OF THE CHURCH. 33

in judgment between blood and blood, cause and cause, leprosy and leprosy ; and thou see that the words of the judges within thy gates do vary : arise, and go up to the place, which thy Lord thy God shall choose.—And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time : and thou shalt ask of them, and they shall show thee the truth of the judgment.”

“If thou perceive, etc.” Here we see what authority God was pleased to give to the church guides of the Old Testament, in deciding, without appeal, all controversies relating to the law ; promising that they should not err therein : and surely he has not done less for the church guides of the New Testament.

St. Matthew xviii. 17—“And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican.”

St. Luke x. 16—“He that heareth you, heareth me : and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.”

St John xiv. 16, 17, 26—"And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever,—The Spirit of Truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.—But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind whatsoever I shall have said to you."

"Paraclete." That is, a comforter, or also an advocate; inasmuch as by inspiring prayer, he prays, as it were, in us, and pleads for us.

"Forever." Hence it is evident that this Spirit of truth was not only promised to the persons of the Apostles, but also to their successors, through all generations.

"Teach you all things." Here the Holy Ghost is promised to the Apostles and their successors, particularly, in order to teach them all truth, and to preserve them from error.

St. John xvi. 13—"But when he, the Spirit of truth, shall come, he will teach you all truth; for

he shall not speak of himself : but what things that are to come, he will show you." St. John xx. 21, 22—"And he said to them again: Peace be to you. As the Father hath sent me, I also send you.—When he had said this, he breathed on them and he said to them: Receive ye the Holy Ghost."

Ephesians iv. 11, 13—"And some, indeed, he gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers,—Till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ."

"Gave to the apostles.—Till we all meet, etc." Here it is plainly expressed, that Christ has left in His Church a perpetual succession of orthodox pastors and teachers, to preserve the faithful in unity and truth.

Hebrews xiii. 7, 17—"Remember your prelates who have spoken to you the word of God; considering well the end of their conversation, imitate their faith.—Obey your prelates, and be subject to them. For they watch as being to render

an account of your souls, that they may do this with joy, and not with grief: for this is not expedient for you."

1 John iv. 6—"We are of God. He that knoweth God, heareth us: He that is not of God, heareth us not: by this we know the Spirit of truth, and the spirit of error."

Counsel.—Among the early councils of the Church we might mention that assembled by St. Peter, his first pontifical act after the ascension, at which both the apostles and the disciples were present, to fill the place of Judas Iscariot. The bishops meet together with the pope, from time to time, to consult upon matters affecting the whole Church and to issue decrees and regulations. Every question of grave importance is usually considered in this way, and the decision of a majority of the bishops, when confirmed by the pope, becomes a law from which there is no appeal. Common sense dictates that the bishops of the church, assembled in general council, form the most intelligent and capable body to prescribe what shall be ecclesiastical law. The pope alone may by virtue of his office issue any decree with-

out a conference of the bishops, but in passing upon grave questions it is usual for him to submit them first to an ecumenical council. Revealed religion pertains to things in the supernatural order ; while civil constitutions regard things and relations only in the natural order. It would be highly incongruous therefore for the state to have any voice or will in the councils of the Church. “Render to Cæsar,” saith our Lord, “the things which are Cæsar’s;” by which injunction He also meant, or at least implied, that the Church should retain that which is hers, by Divine right, viz., the free and unrestricted authority to teach all nations the truths of religion. If, as alleged in Article XXI., the councils of the Church have erred even in things pertaining to God, how is infallibility to be infused into the conclusions of such assemblies by the agency of the state? Christ did not seek the patronage of civil emperors but taught that “he who will not hear the Church let him be as the heathen and the publican.” This leaves but one question to be answered, to wit, what was the deposit of faith which Christ left to His Church? And

without leaving an authoritative head to answer this question for us, Christ's mission would be a failure; for private judgment has hopelessly plunged the followers of the Reformers into a chaos of multiplying creeds. A reference, however, to the foregoing scriptural text proves that Christ did provide for the preservation of His teachings. "For when two or three are gathered together in my name, there I am in the midst of them." "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever,—*The Spirit of Truth*, whom the world (and consequently, the civil powers) cannot receive; because it seeth him not, nor knoweth him: but you (the Apostles and their successors) shall know him; because he shall abide with you, and shall be in you.—But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and *bring all things to your mind whatsoever I shall have said to you.*" "*I have yet many things to say to you:* but you cannot hear them now. But when he, the Spirit of Truth, is come, he will teach you *all truth.*" We cannot insist too strong-

ly upon this authority acting under the guidance of the Holy Spirit; without it religion would be reduced to a social formula, for by what human intelligence can we, poor mortals, who know not the how, why, or what of a single star, discover the inscrutable mind of the infinite God.

In every kingdom some court is established for the settlement of doubtful cases: it is evident that the all-wise God must have instituted some such tribunal in His kingdom; and this tribunal is the general assembly of bishops, for at his ascent into heaven he gave them the power to teach, and promised them immunity from error (Matt. xxviii. 18-20). Hence the expression of St. Cyprian: "The Church is in the bishops." Now since the bishops cannot always assemble together on account of their duties towards their particular diocese, some other tribunal must exist with power to give infallible decisions. This tribunal is the Pope speaking *ex cathedra*. The priests have not this power or this infallibility secured to them, though their services are indispensable to the bishops in the carrying

out of the teaching office. Priests when present in the assemblies of bishops are so as counsellors, but without any deciding vote in the questions under consideration. So soon as the Church defines a question of doctrine, every one is bound before God to submit under pain of excommunication.

A general council is the assembly of the bishops of the world presided over by the Pope, but the general consent of the bishops all over the world, confirmed by the Pope, is also infallible: this may happen when the Pope asks their opinion on a question of doctrine or morals.

A case of that kind happened in 1854. The Pope sent round to the various bishops of the world to ascertain the feeling of Christians at large as regarded the Immaculate Conception of our Lady. As nearly all the replies approved of the doctrine, it was solemnly defined as of faith. This consensus of the bishops, though living apart at the time, was infallible, because the Holy Spirit is not confined by limitations of place. Nor was this solemn declaration necessary; it was quite sufficient that all the bishops should

teach in the same sense in regard of any given subject to make that teaching infallible; were it otherwise the Church would be capable of teaching heresy, or of falling away from truth. Hence the Vatican Council declares that not only must that be accepted which has been solemnly defined by the Church, but also whatever is proposed by the lawful and general teaching authority. (Vat. Coun., 3, 3.)

A decree is called doctrinal when the Pope, making an infallible definition as teacher and guide of the Church, proposes to the universal Church a doctrine of faith or morals.

CHAPTER III.

POPE, OR CHIEF BISHOP.

CATHOLIC CREED.

THE Roman pontiff is the successor of St. Peter, Prince of the Apostles, and Vicar of Christ. His office is to govern the Church, and to decide what the original deposit, as we call it, of faith was, as committed by Christ to His apostles, and in making such decisions we believe him to be infallible.

PROTESTANT PROTEST.

Civil magistrates should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers ; and the bishop of Rome hath no jurisdiction in such matters. Art. XXXVII.

TESTIMONY.

St. Peter, by Christ's ordinance, was raised to this dignity, having also a Primacy not only of

honor but also of jurisdiction, St. Matthew xvi. 18, 19,— “ And I say to thee : That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it.— And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose upon earth, shall be loosed in heaven.” (See annotations, Chapter I.)

St. Luke xxii. 31, 32—“ And the Lord said : Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat ;—but I have prayed for thee, that thy faith fail not : and thou being once converted, confirm thy brethren.”

“ But I have prayed for thee,” etc. The danger of the temptation of fear was common to *all* the Apostles, and they equally stood in need of being aided by the Divine protection, since the devil desired to torment them *all*—to crush them *all* to death. Notwithstanding this, the care of Peter is, in an especial manner, undertaken by the Lord, and the faith of Peter *in particular* is prayed for ; as if the state of the rest would be more secure, should the mind of their prince be rendered in-

vincible. In Peter, therefore, the fortitude of *all* is secured, and the aid of the Divine grace so arranged, that the firmness given by Christ to Peter, is by Peter conferred on the apostles.—Leo the Great, Serm. 3.

St. John xxi. 15, 17—“When, therefore, they had dinner, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yes, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.”

“Feed my sheep.” Our Lord had promised the spiritual supremacy to St. Peter:—St. Matt. xvi. 19; and here he fulfills that promise. (By “my lambs” is meant the laity; by “my sheep,” the clergy.)

The foregoing texts in this and the previous chapters also prove Papal Infallibility.

St. Matthew x. 2—“Now the names of the twelve Apostles are these: The first, Simon who is called Peter, and Andrew his brother.”

Acts v. 29—“Peter then answering, and the Apostles, said: We ought to obey God rather than men.”

St. Irenæus, who had for his instructor in

Christianity a disciple of St. John the Evangelist, says :—" We can enumerate those bishops who were appointed by the Apostles and their successors down to ourselves, none of whom taught or even knew the wild opinions of these men (heretics) * * * However, as it would be tedious to enumerate the whole list of successions, I shall confine myself to that of Rome, the greatest and most ancient and most illustrious Church, founded by the glorious Apostles Peter and Paul ; receiving from them her doctrine, which was announced to all men, and which, through the successions of her bishops, is come down to us. Thus we confound all those who, through evil designs, or vainglory, or perverseness, teach what they ought not ; for to this Church, on account of its superior HEADSHIP, every other must have recourse, that is, the faithful of all countries ; in which Church has been preserved the doctrine delivered by the Apostles."—Ad. Haeres. lib. 3.

St. Cyprian, in speaking of the Catholic Church, says,—“ which, imbued with the light of the Lord, sends forth her rays over the whole earth.” When asked to name the center from which this

Catholic Light radiates, the same Saint points to Rome, to the Chair of Peter, and “the principal Church (as he says emphatically) whence the Sacerdotal Unity took its rise.”—Ep. 55.

Cyprian.—“Nevertheless that he (Christ) might clearly establish unity, he formed ONE SEE, and by his authority fixed the origin of this same unity by beginning from one. The Primacy is given to Peter that there might be exhibited one Church of Christ and one SEE.”—De Unitat. Eccles.

Jerome.—(In a letter to Pope Damasus)—“I am following no other than Christ, united to the communion of your Holiness, that is, to the Chair of Peter. I know that the Church is founded on that Rock.”—Ep. 14, ad Damasum.

Chrysostom.—“For what reason did Christ shed his blood? Certainly, to gain those sheep the care of which he committed to Peter and his SUCCESSORS.”—Tom. 5, lib. 2, Sacerdotio.

In an epistle to Pope Stephen, St. Boniface, the Apostle of Germany, says: “If anything should be found, said, or done, by me, less skillfully or unjustly, with a ready will and humility

I declare myself desirous of being corrected by judgment of Rome.”—Epist. xci. We quote the foregoing only to show the disposition of the man that converted Germany, St. Boniface, compared with that of him who led it away from the true faith, Luther.

Tertullian.—“If you approach Italy you have there the Church of Rome, whose decisions and doctrines give to ours all their authority.”—De Praescript. xxxvi.

St. Ignatius.—Bishop of Antioch, the second from St. Peter, begins his Epistle, to the Romans,—“Ignatius to the Church that is sanctified, which presides in the region of the Romans.”

St. Irenaeus.—Says, “that all churches of the world are to submit to the Roman Church.”—Avers. Haeres.

St. Jerome.—“However firm in good principle you may believe yourself to be, never lend an ear to any man who would speak to you of a faith which is not that of St. Peter, of whom the existing Pope is the true and only successor.”—Epist. ad Demetriad.

St. Augustin.—“The Roman chair is the rock

which the proud gates of hell do not conquer.”—
In PS. cout. Part. Donat.

Counsel.—As there were fifty-two popes, in succession, during the first four centuries, we will mention only those who occupied the Chair of St. Peter previous to the year 200. And to show that they all exercised the office of the Head of the Visible Church, we will cite a single one of the acts of supreme authority performed by each. We quote from one of the most authentic works extant, viz., “Artaud’s Lives of the Popes” :—

1—St. Peter—A. D. 42. After the ascension, St. Peter assembled a council at Jerusalem, at which both the apostles and disciples were present. The object was to elect a successor to Judas, in the Apostolical college : Matthias was chosen. Suffered martyrdom.—Novaes, i. 4.

2—St. Linus—A. D. 67. Pope Linus, following a recommendation of St. Paul (1 Cor. xi. 5), ordered that women should never enter the church with uncovered heads. Suffered martyrdom.

3—St. Anacletus—A. D. 78. This pontiff originated those pilgrimages to Rome, which

since have been called Stations. Suffered martyrdom.

4—St. Clement—A. D. 91. Clement appointed in Rome seven notaries, who were charged with the duty of collecting the Acts of the Martyrs, and registering them in the records of the Church. Suffered martyrdom.

5—St. Evaristus—A. D. 100. He ordered that marriages be celebrated publicly, and with the priestly benediction. Suffered martyrdom.

6—St. Alexander I.—A. D. 109. It was he who ordered that the priests should celebrate but one Mass daily, which rule was observed until the papacy of St. Deodatus, in 615. Suffered martyrdom.

7—St. Sixtus I.—A. D. 119. He was the first to direct that the chalice and the paten should be touched only by the sacred ministers. Suffered martyrdom.

8—St. Telesphore—A. D. 127. This pontiff confirmed the observance of Lent, which Fast had come down by TRADITION from the time of Christ, as stated by St. Ignatius, St. Jerome, and Theophilus. Suffered martyrdom.

9—St. Hyginus—A. D. 139. He settled the order of priority among the clergy, which has led to the supposition that he was the founder of the College of Cardinals. Suffered much for the sake of the Church.

10—St. Pius I.—A. D. 142. Pius directed that converts from Judaism to the Catholic faith should be received and baptized.

11—St. Anicetus—A. D. 157. A great controversy arose between this Pontiff and St. Polycarp, as to when Easter should be celebrated. Polycarp thought the fourteenth day of the March moon. Anicetus followed the TRADITION of St. Peter, which fixed the Sunday following the fourteenth day. The matter was decided finally (in harmony with St. Anicetus) by St. Victor, who assembled a council in Rome for this purpose. Suffered martyrdom.

12—St. Soter—A. D. 168. The zeal of this sovereign pontiff obtained the important concession that Christians, merely as Christians, should not be condemned—that, unless charged with some distinct crime against the State, their Christian creed should not be imputed to them as a crime.

13—St. Eleutherus—A. D. 177. At the request of Lucius, king of that part of England which was subject to the Romans, this pope sent Fugacius and Damian into that island, to endeavor to convert it to the Catholic faith.

14—St. Victor I.—A. D. 193. St. Victor I. decided that common water might, in case of actual necessity, be used in baptism. Suffered martyrdom.

Counsel.—You, Protestant friends, affirm that you are the sheep of Christ, and Christ said: “My sheep hear my voice; and I know them, and they follow me.” Hear, therefore, the voice of Christ saying to Peter and his successors: “Feed my lambs; feed my sheep.” Does not He who has intrusted the care of His flock to Peter and his successors, also desire His flock to be obedient to those charged with the office of administering food to them? Obedience is implied by authority; the latter cannot exist without the assent of the former, be it either a willing or enforced obedience. The granting of the Power of the Keys, and of the commission to feed His sheep and lambs, by Christ to Peter and

his successors, carried with them the fullest authority, and by the very premises the faithful are obliged to submit to this authority. As citizens of the country we are compelled to obey whatever laws are enacted by the civil authorities; this is requisite for the continuance of the state: and similar reasons affirm that the Church should have a living, authoritative head, whose decrees and enactments, when inspired by the Holy Ghost, must be freely accepted. This brings us to the question, Whom does the Holy Ghost preserve from error? The founders of Protestantism made it a fundamental principle of their religion that each shall learn what God has taught, through the medium of private judgment. If this doctrine be true, every pseudo-minister, possessing the eloquence, sincerity and personal magnetism of a Dowie or Mrs. Eddy, has a perfect and indisputable right to formulate his or her own doctrines from the Bible and thrust them upon the world as the creed of the Apostles. What blasphemy, to say that all those contradictory teachings are expressions of God's truth. The sole fact that the several sects outside of the Catholic Church can-

not unite upon a definite creed and cannot maintain those which they originally professed, is proof conclusive to the rational mind that error is prevalent among them. Where, then, may we find a tribunal, a temporal organism, through which the Holy Ghost is forever teaching the truths of the Christian religion? It is reasonable and expedient that such a tribunal does exist, and we ought carefully to examine every claim to this divine prerogative. And here let us remark a singular circumstance: in every age are found innumerable prophets who allege to be able to divine the future, to heal the sick, and to converse with the dead, by the aid of spiritual powers; yet but one person, the head of the Catholic Church, has ever professed to exercise the most necessary of spiritual powers, to teach all truth by the aid of the Holy Spirit whom Christ personally promised to send to abide with His Church till the end of time. It seems that Providence has specially provided that in this respect there shall be no false teachers. There have been almost three hundred popes, of different nationalities, and representing every type of

human character, each supreme in his office of teacher, and yet it cannot be shown that, within the recognized jurisdiction of their infallibility, they have ever abrogated or contradicted that which was previously settled in the Church as the law of God.

Listen to the Fathers of the Church as they plainly tell us that there is one at the head of the Church who is supreme and absolute in his authority, and infallible in his teaching. St. Jerome speaking on this subject says that there is "One who is chosen, that, by the appointment of a head, all occasions of schism may be removed; (Contra Jovinian) and, to Damascus, "Let envy cease, let the pride of Roman ambition be humbled; I speak to the successors of the Fisherman, and to the disciple of the cross. Following no chief but Christ, I am united in communion with your holiness, that is, with the chair of Peter. I know that on that rock is built the Church. Whosoever will eat the lamb outside this house is profane: whoever is not in the ark of Noah shall perish in the flood." The same doctrine was, long before, established by

Sts. Irenaeus and Cyprian ; the latter, speaking of the unity of the Church observes : “ The Lord said to Peter, I say to thee, Peter, thou art Peter, and upon this rock I will build my church : ” he builds his Church on one ; and although, after his resurrection he gave equal power to all his Apostles, saying, “ As the Father hath sent me, I also send you. Receive ye the Holy Ghost ; yet, to display unity, he disposed, by his own authority, the origin of this unity, which had its beginning with one, etc.” Again, Optatus of Milevis, says : “ It cannot be ascribed to ignorance on your part, knowing, as you do, that the episcopal chair in which, as head of all the Apostles, Peter sat, was first fixed by him in the city of Rome, that in him alone may be preserved the unity of the Church ; and that the other Apostles may not claim each a chair for himself ; so that, now, he, who erects another, in opposition to this single chair, is a schismatic and a prevaricator. In the next place, St. Basil has these words : “ Peter is made the foundation, because he says ; Thou art Christ the Son of the living God ; and hears in reply that he is a rock ;

but although a rock, he is not such a rock as Christ, for in Himself Christ is, truly, an immovable rock, but Peter, only by virtue of that rock ; for God bestows his dignities on others : he is a priest, and he makes priests ; a rock, and he makes a rock ; what belongs to himself he bestows on his servants." Lastly St. Ambrose says : " Should any one object, that the Church is content with one head and one spouse, Jesus Christ, and requires no other ; the answer is obvious, for, as we deem Christ not only the author of all the sacraments, but, also, their invisible minister ; (he it is who baptizes, he it is who absolves, although men are appointed by him the external ministers of the sacraments) so has he placed over his Church which he governs by his invisible Spirit, a man to be his vicar and the minister of his power ; a visible Church requires a visible head, and, therefore, does the Saviour appoint Peter head and pastor of all the faithful, when, in the most ample terms, he commits to his care the feeding of all his sheep ; desiring that he, who was to succeed him, should be invested with the very same power of ruling and governing the entire Church."

CHAPTER IV.

SACRED SCRIPTURES.

CATHOLIC CREED.

THE Scriptures, in which are contained the Revealed Mysteries of Divine Faith, are undoubtedly the most excellent of all writings; they were written by men divinely inspired, and are not the words of men, but the word of God, which can save our souls, 1 Thess. ii. 13, and James i. 21; but then they ought to be read, even by the learned, with the spirit of humility, and with a fear of mistaking the true sense, as many have done. This we learn from the Scripture itself; where St. Peter says that, in the Epistles of St. Paul, there are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own perdition, 2 Pet. iii. 16. To prevent and remedy this abuse, and to guard against error, it was judged

necessary at times to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides whom God has appointed to govern his Church, Acts xx. 28. Christ himself declaring: "He that will not hear the Church, let him be to thee as the heathen and the publican," Matt. xviii. 16. Nor is this due submission to the Catholic Church (The pillar and ground of truth, 1 Tim. iii. 15), to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning; the ignorant fall into errors for want of knowledge, and the learned through pride and self-sufficiency. Therefore let every reader of the Sacred Writings, who pretends to be a competent judge of the sense, and of the truths revealed in them, reflect on words which we find in Isaias, chap. iv. 8, 9.: "My thoughts are not as your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are exalted above the earth, even so are my ways exalted above your ways, and my thoughts above your thoughts." How then shall any one, by his private reason, pretend to judge, to know, to de-

monstrate, the incomprehensible and unsearchable ways of God?

PROTESTANT PROTEST.

The Scriptures should be thrown open to all the people, in the vulgar tongues; and each one should read them according to his best understanding; in other words, since God has elected no mortal to be an infallible interpreter thereof, the liberty of private judgment is accorded to all who study Holy Writ with a faithful spirit.—(Collected from the general belief of Protestants).—Arts. VI, XI, XX, XXIV

TESTIMONY.

“Hard to be understood, and wrested by many to their own destruction,” 2 Peter iii. 16. “As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition.”

St. John, v. 39, 40—“Search the Scriptures: for you think in them to have life everlasting: and the same are they that give testimony of me:

—And you will not come to me, that you may have life.”

(You) “search the Scriptures.” It is not a command for all to read the Scriptures, but a reproach to the Pharisees, that, reading the Scriptures as they did, and thinking to find everlasting life in them, they would not receive Him to whom all those Scriptures gave testimony, and through whom alone they could have that true life.

Not of private interpretation, 2 Peter i. 20.—“Understanding this first, that no prophecy of the Scripture is made by private interpretation.”

This shows plainly that the Scriptures are not to be expounded by any one’s private judgment or private spirit; because every part of the Holy Scriptures was written by men inspired by the Holy Ghost, and declared as such by the Church; therefore they are not to be interpreted but by the Spirit of God, which he hath left, and promised to remain with his Church to guide her in all truth to the end of the world. Some may tell us, that many of our divines (Catholic) interpret the Scriptures. They may do so: but they do it

always with a submission to the judgment of the Church, and not otherwise.

St. Irenaeus.—“In explaining the Scriptures, Christians are to attend to the pastors of the Church, who by the ordinance of God, have received the inheritance of truth, with the succession of their Sees.”—Adv. Haer. lib. 4.

“When, therefore, they (heretics) shall be agreed among themselves on what they draw from the Scriptures, it will be our time to refute them. Meanwhile, thinking wrongfully, and not agreeing in the meaning of the same words, they convict themselves. But we, having one true and only God for our Master, and making His words the rule of truth, always speak alike of the same things.”—Adv. Haer. 1. 4.

Counsel.—What golden words. The language of Irenaeus is the language of the Catholic Church of to-day. Within the Church there has ever been but one interpretation of Holy Writ. Outside, all is discordance, everyone interprets as he pleases; in consequence of which there is no harmony of opinion among them. This fact alone indicates which is the true

Church ; for Christ's Word is truth, and truth is always the same, always consistent.

St. Hilary (c. 295-368).—"New creeds have come forth every year, and every month : they have been changed, have been anathematized, and then re-established : and thus, by too much inquiry into the faith, there is no faith left. Recollect, too, that there is not one of these heretics who does not impudently assert that all his blasphemies are derived from the Scriptures."—Ad. Constant. lib. 2.

Counsel.—The Church has never forbidden the reading of the Scriptures. The most she has done to restrict the study or perusal of the Inspired Writings is to require that only the edition thereof be used which is recognized and approved by legitimate authority. The late supreme pontiff, Leo XIII, granted to all the faithful of both sexes who piously and devoutly read Gospel, an indulgence of three hundred days for each reading thereof. The faithful are counseled to read and study the Scriptures, but in a spirit similar to that in which progressive lawyers ap-

ply themselves to the study of the State laws and constitutions ; the Church, like the Supreme Court, is the highest constituted authority to determine what is meant by those sections which come into controversy. It would be an extremely ridiculous act to restrain the members of the legal profession from reading the State constitutions ; yet a queer system of jurisprudence might be evolved if each attorney were privileged to interpret the laws to suit the exigencies of his clients. Probably one advantage would result from making the private judgment of the individual lawyer the sole exponent of what shall be the construction of the law,—the cause being removed, there would be no further ground for his *alleged* dishonesty. But contemplate, if you can, the spectacle of as many prevailing systems of jurisprudence based upon the same constitution as there are religious creeds founded upon the Bible ! The truth is, it seems, that Protestants want a perfect system of jurisprudence, which affects their temporal property, and they are indifferent as to the soundness of their religion, which affects their immortal souls. The incon-

gruity exhibited by the comparison should suffice to show that the Catholic system is the only one upon which we may hope to attain Christian unity.

But our adversaries may object that any and all versions of the Bible are good for the people at large to read. That the Protestant and Catholic versions are so much alike that there can be said to be but little difference between them, and that for that reason all are equally profitable for the people. But to that we might answer, the changes that have been made by the authors of the Protestant Bible are at times very important, so important indeed as to change the very nature of important texts, and so there is a radical difference between the Bible that they give to their people to read, and the Bible of the Catholics which contains the unaltered teachings of the Old Testament, and the unchanged and ungarbled teachings of our Lord Jesus Christ. It is only in the Catholic Church, i.e. to the Apostles and their successors, the bishops, that our Lord has promised the gift of the Holy Spirit, and that the gates of hell shall not prevail against it. Hence

the Holy Scripture, out of which the Catholic Church draws her teaching, cannot possibly be altered or corrupted. Heretics have, on the other hand, sometimes changed the meanings of particular passages in their own favor, or have omitted whole portions if they did not please them. Thus Luther rejected the Epistle of St. James because the Apostle says that faith without works is dead. The difficulty of understanding Holy Scripture is a further reason for the Church's restrictions. How few there are who can honestly say that they thoroughly understand the epistles that are read at Mass—and these are chosen for their simple and practical character. St. Peter himself says (2 Pet. iii. 16) that in the Epistles of St. Paul there are some things hard to be understood, and that the unstable would pervert these to their own destruction. St. Augustine says: "There are more things in the Bible which I cannot understand than those I can understand." The prophetic books are especially obscure. Hence the necessity of an authentic exposition of the Bible. Heretics often give half a dozen different mean-

ings to the same passage. The Catholic Church is the authority that God has appointed to explain Holy Scripture: for to her the Holy Spirit has been given. The child brings the nut that has been given to it to its mother to be cracked: so the Catholic comes to the Church for the explanation of the Bible. This is why only Bibles with explanatory notes are allowed to Catholics.

But some of our adversaries will go still further and say that the reading of the Bible is not permitted to the Catholic in his private home, and that he must take his teachings on that score from the priests and others whom he may consider as competent to teach. This it might be said, that the Catholic is not allowed to give his own meaning to the words of the sacred text, and this applies to the learned as well as to the ignorant, for they believe that the doctrinal teaching is vested in the Church and not in the individual. But to say that the ordinary Catholic is not allowed to read the Bible for instruction and for the purpose of pious reading is far beside the facts. In fact the reading of the Bible is not only permitted, but is also encouraged for all who are fit to be called Catholics.

CHAPTER V.

TRADITION (APOSTOLICAL).

CATHOLIC CREED.

HOLY SCRIPTURES and Apostolical and Ecclesiastical Tradition are the sources of Christian truth, both of which, and the doctrines supported thereby, are preserved and taught free of error by the Church.

PROTESTANT PROTEST.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required to be believed as an article of faith.—
Art. VI.

TESTIMONY.

1 Corinthians xi. 2—"Now I praise you, brethren, that in all things you are mindful of me; and keep my ordinances, as I delivered them to you."

2 Thess. ii. 14—"Therefore, brethren, stand firm: and hold the TRADITIONS which you have learned, whether by word or our epistle."

"Traditions." See here that the unwritten traditions of the Apostles are no less to be received than their epistles.

2 Thess. iii. 6—"And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the TRADITION which they have received of us."

2 Tim. i. 13—"Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in Christ Jesus : " ii. 2—"And the things, which thou hast heard from me, before many witnesses, the same commend to faithful men, who shall be fit to teach others also : " iii. 14—"But continue thou in the things which thou hast learned, and which have been committed to thee ; knowing of whom thou hast learned."

Eusebius.—"Which truths, though they be consigned to the Sacred Writings, are still, in a fuller manner, confirmed by the TRADITIONS of the Catholic Church, which Church is diffused

over all the earth. This unwritten TRADITION confirms and seals the testimonies of the Holy Scriptures.”—Dem. Evang. lib. 1.

St. Basil.—“Separate not the Holy Spirit from the Father and the Son: let TRADITION deter you.”—Homil. 24, adv. Sabell. “Among the dogmas of the Church there are some contained in the Scriptures, and some come from TRADITION; but both have an equal efficacy in the promotion of piety.”—De Spirit. Sanct. c. 27. “In my opinion, it is apostolical to adhere to unwritten TRADITIONS.”—Ibid. c. 29. “It is the common aim of all the enemies of sound doctrine to shake the solidity of our faith in Christ by annulling APOSTOLICAL TRADITION. . . . they dismiss the unwritten testimony of the Fathers as a thing of no value.”—Ibid. c. 10.

Epiphanius.—“We must look also to TRADITION; for all things cannot be learned from the Scriptures.”—Contra Hæreses, tom. 1, lib. 2.

Chrysostom.—“Hence it is manifest that they (the Apostles, 2 Thess. ii. 14) did not deliver all things by means of Epistles, but that they made many communications without writing; and that

both are equally entitled to credence. It is a TRADITION, ask no further.”—Hom. 4, in 2 Thess.

St. Irenaeus.—Referring to his own master, Polycarp, who had been the disciple of St. John the Evangelist, says, “Polycarp always taught these things, which he had learned from the Apostles, which he delivered to the Church, and which alone are true.” Addressing a heretic, named Florinus, who had adopted the errors of the Valentinians, he says, “Those opinions the Presbyters before us, who also conversed with the Apostles, have not delivered to you. For I saw you, when I was very young, in Lower Asia with Polycarp. . . . I better remember the affairs of that time than those which have lately happened; the things which we learn in our childhood growing up with the soul and uniting themselves to it. Insomuch that I can tell you the place in which the blessed Polycarp sat and taught, and his going out and coming in; and the manner of his life and person; and the discourses he made to the people, and how he related his conversation with St. John, and others who had seen the Lord; and how he related their sayings,

and what he had heard from them concerning the Lord ; both concerning his miracles and his doctrines, as he had received them from the eye-witnesses of the Word of Life : all which Polycarp related agreeably to the Scriptures. These things I then, through the mercy of God toward me, diligently heard and attended to, recording them not on paper, but upon my heart ; and, through the grace of God, I continually renew my remembrance of them.”

St. Irenaeus.—“The tongues of nations vary, but the virtue of TRADITION is one and the same everywhere ; nor do the churches in Germany believe or teach differently from those in Spain, Gaul, the East, Egypt, or Lybia.” “Supposing the Apostles had not left us the Scriptures, ought we not still to have followed the ordinance of TRADITION, which they consigned to those to whom they committed the Churches ? It is this ordinance of TRADITION which many nations of barbarians, believing in Christ, follow without the use of letters or ink.”—Adv. Haer. lib. 3, c. 4.

Tertullian.—“To know what the Apostles taught, that is, what Christ revealed to them, re-

course must be had to the Churches which they founded, and which they instructed by word of mouth and by their Epistles.”—De Praescrip. c. 21. “Of these (certain practices in the administration of Baptism) and other usages, if you ask for the written authority of the Scriptures, none will be found. They spring from TRADITION, which practice has confirmed and obedience ratified.”—Ib. 3, 4. “To the Scriptures, therefore, an appeal must not be had. . . . the question is, to whom was that doctrine committed by which we are made Christians? for where this doctrine and this faith shall be found, there will be the truth of the Scriptures and their expositions, and of all Christian TRADITION.”—Ib. 19.

Origen.—“That alone is truth which in nothing differs from ecclesiastical and apostolical TRADITION.”—Praef. lib. 1. de Princip. “As often as the heretics produce the Canonical Scriptures in which every Christian agrees and believes, they seem to say, Lo! with us is the word of truth. But to them (the heretics) we cannot give credit, nor depart from the first and ecclesiastical TRADITION. We can believe only as the suc-

ceeding Churches of God have delivered.”—Tract. 29 in Mat.

Cyprian.—“It is easy to minds that are religious and simple to lay aside error, and to discover truth: for if we turn to the source of Divine TRADITION, error ceases.”—Ep. 63.

On this passage St. Augustin remarks:—“The advice which St. Cyprian gives to recur to the TRADITION of the Apostles, and thence to bring down the series to our own times, is excellent, and manifestly to be followed.”—De Bapt. contra Donatist, l. 5, c. 26.

Counsel.—“How can the Scriptures prove their own inspiration? It is on their inspiration that all their doctrinal authority depends. You must show that they are inspired before you can deduce a single point of doctrine from their testimony. If, in attempting to demonstrate the inspiration of any book, you pre-suppose its inspiration, you fall into a *petitio principii*; you take for granted what you have undertaken to prove. If you do not pre-suppose its inspiration, then its testimony on that point is of no more authority than the testimony of any profane or ecclesiasti-

cal writer. . . . Perhaps it may be said that the writers appear, from the TRADITION of testimony, to have been the Apostles of Christ; that they were under the guidance of the Holy Spirit; that they could not teach a false doctrine; and that, of course, their writings must be inspired. But whence is all this information obtained? If from the TRADITION of testimony, it is then false that the inspiration of the Scripture can be proved from Scripture only: if from the Scripture, then you must prove its inspiration before you can exact the belief of the reader to such assertions. Hence, I conclude, that to determine the canon or the inspiration of the Scripture from the Scripture alone, is impracticable: the knowledge of both must be derived from TRADITION.”—Dr. Lingard.

And moreover, can not and ought not the same things be allowed for the books of the New Testament as for the Old Testament books. And was not tradition one of the ways that the books of the Old Testament were handed down to us? How could the books of the ancient Jew have been delivered from generation to generation,

from father to son, if not by oral tradition? The printing press was not known in these times and the ordinary method of printing a book (if printing it might be called) was so expensive as to preclude the possibility of their coming into the hands of any but the very wealthiest of the people. And if they had that difficulty in handing down the word of God to their posterity, did not the Apostles and their immediate successors have difficulties almost as great? What opportunity did the early Christians have for the dissemination of the teaching of God by means of the printed word or book? Were they not driven from place to place with a price often set upon their heads? And if that were so, it is not at all likely that they had the opportunity to disseminate literature of any kind. They had to instruct the catechumens, and how was that to be done, if not by oral tradition? They had no other means of teaching the young or those who were about to embrace the faith of Christ, but the oral tradition that they had received from the Apostles and those they sent to instruct them. What is more reasonable than to suppose that, in the early ages of the

Church as well as in the early ages of the Jewish race, tradition, or oral teaching was common amongst the people, and that through that means as well as by any other they first learned that there was such a thing as the Bible and that the teachings contained therein were directly from God and therefore inspired.

CHAPTER VI.

ORIGINAL SIN AND BAPTISM.

CATHOLIC CREED.

BAPTISM is a Sacrament which wipes out all sin, and remits the punishment due to it. It makes us children of God and of his Church. Not only is original sin, with which we all come into the world infected, remitted by it, but all actual sins committed before its worthy reception. Baptism forgives not only the sin itself, but also for time and eternity remits all punishment due to the justice of God, for sins committed before it is received.

PROTESTANT PROTEST.

Baptism does not remit punishment due either to original or actual sins.—Arts. XV, XXVII. Otherwise, the Catholic definition is allowed mainly.

TESTIMONY.

Original sin, Romans v. 12—"Wherefore as by one man, Adam, sin entered into this world, and by sin death : and so death passed upon all men, in whom all have sinned." 1 Cor. xv. 21,—“For by a man came death, and by a man the resurrection of the dead.—And as in Adam all die, so also in Christ all shall be made alive.” Ephesians ii. 3—"Among whom also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature the children of wrath, even as the rest : ”

Baptism ordained by Christ, St. Matthew xxviii. 19—"Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Necessary to salvation, St. John iii. 5—"Jesus answered : Amen, amen I say to thee, unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God."

Remits sin, Acts ii. 38—"Do penance, and be baptized, in the name of Jesus Christ, for the remission of your sins."

Rom. vi. 4, 7—"We are buried together with

Him (Christ) by baptism unto death. . . .
For he that is dead is justified from sin."

Administered by the Apostles in water, Acts viii. 36, 38—"And as they went on the way, they came to a certain water: and the eunuch saith: See, here is water; what hindereth me from being baptized?—And he commanded the chariot to stand still: and they both went down into the water, Philip and the eunuch; and he baptized him."

Acts x. 47, 48—"Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?—And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they entreated him to stay with them some days."

Ephesians v. 26—"That he might sanctify it, cleansing it by the laver of water in the word of life."

Hebrews x. 22—"Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water,"

1 Peter iii. 20, 21, 22—"Who in time past had been incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building : in which a few, that is, eight souls, were saved by water.—Whereunto baptism being of the like form, now saveth you also ; not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ,—Who is on the right hand of God, swallowing up death, that we might become heirs of life everlasting ; he being gone into heaven, the angels, and powers, and virtues, being made subject to him."

"Whereunto baptism, etc." Baptism is said to be of the like form with the water by which Noe was saved ; because the one was a figure of the other.

"Not the putting away, etc." As much as to say, that baptism has not its efficacy, in order to salvation, from its washing away any bodily filth or dirt ; but from its purging the conscience from sin, when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to faith, the renouncing

of Satan with all his works, and the obedience to God's commandments.

For the baptism of infants, St. Luke xviii. 16—
“But Jesus, calling them together, said : Suffer little children to come to me, and forbid them not : for of such is the kingdom of God.”

St. Augustin declares that the baptism of infants rests on the authority of apostolic and Divine tradition.—Tom. 3, De Genes. ad literam, lib. 10, c. 23.

St. Augustin.—“Baptism wholly washeth away all sins of thought, word, and deed, whether original or actual; whether through ignorance, or whether willingly committed : but it doth not take away the infirmity which the Christian resisteth when he fights the good fight,” etc.—Tom. 7, lib. 3, c. 3.

Counsel.—It is aside from the purpose of this little volume to give anything like a satisfactory definition or explanation of the various rites, ceremonies, and sacraments of the Catholic Church. The work is meant as an answer to those controvertists who assume from tradition and the Scriptures in drawing their condemna-

tions of Catholicism. Protestantism, as the term suggests, is a protest against the Christian religion which existed "for eight hundred years and more" previous to the Reformation. Catholicism certainly has antiquity on its side; and in the absence of positive proof that there had been a decided departure from the old faith, at the time of the Reformation, Protestantism will not satisfy the soul which longs for certainty of the way, the light, and the truth. Far be it from us, however, to charge our dissenting brethren with a lack of sincerity. They may be honestly mistaken; and the sanctity of a clear conscience, due to a truly virtuous life, has kept many a one from seeking a fuller measure of truth. Nevertheless, a blameless social life is no excuse for not learning the perfect life, that is, the spiritual life. But Protestants still hold to the doctrine of our Lord's Divinity, and to that extent we are with them, all brothers in Christ. The curse of bigotry has heretofore greatly retarded the reunion of the Christian flock, and out of the dissensions of the past has grown a strong host of infidelity. We now confront a common enemy, and if we wish

to harmonize our forces against the spread of *Unbelief* we should mutually discuss the subject of religion in a friendly spirit; confessing the same Christ, we should not hate each other because of differences in creed; and thus we may sooner bring about Christian unity, a unity founded upon a general acceptance of the doctrines which the Son of God bade the pastors of His Church to teach to all nations.

So much is said in the Scriptures about the sacrament of Baptism that the Reformers were loath to deny its efficacy. No Catholic doctrine, however, was allowed to go undisputed. Baptism, they protested, does *not* remit punishment due either to original or actual sins, and it should not be administered to infants.

“Baptism,” says Rev. W. Wilmers, the German writer, in his *Handbook of the Christian Religion*, “cancels both original and actual sin. For Holy Scripture attributes to baptism as its effect remission of sin without any limitation—to Jews, who had already been cleansed from original sin, as well as to heathens who still bore its guilt. ‘We are buried together with Him

(Christ) by *baptism* unto death. . . . For he that is dead is *justified* from sin' (Rom. vi. 4, 7). 'Do penance, and be *baptized*, every one of you, in the name of Jesus Christ, for the *remission* of your sins' (Acts ii. 38). The Church confesses without distinction or limitation (Symt. Constant.) 'one baptism for the remission of sins.' The Council of Florence expressly declares: 'That the effect of this sacrament is the remission of all sin, original as well as actual.' As to children being exempt, Christ teaches without any restriction that 'unless a man be born again of water and of the Holy Ghost he cannot enter into the kingdom of God.' The law is evidently universal. Christ speaks not, as in the commandment to eat His flesh and drink His blood, of adults only. (John vi.) He simply asserts that baptism is necessary for all, consequently, for infants, in order to obtain salvation (Mark x. 14). The Church has always held that baptism is necessary for the salvation of all, even infants. The Synod of Mileve (A. D. 418) condemned the assertion of the Pelagians that 'infants are not to be baptized.' "

That original sin, and all other sins might be washed out by the cleansing waters of baptism was foretold by the Prophet Ezekiel, through whom God said : "I will pour upon you clean water, and you shall be cleansed from all your filthiness." The Apostle also, writing to the Corinthians, after having enumerated a long catalogue of crimes, adds : "such you were, but you are washed, but you are sanctified." That such was at all times, the doctrine of the Catholic Church, is not matter of doubtful inquiry. "By the generation of the flesh," says St. Augustine, in his book on the baptism of infants, "we contract original sin only ; by the regeneration of the Spirit we obtain forgiveness not only of original, but also of actual guilt." St. Jerome, also writing to Oceanus says : "All sins are forgiven in baptism." To obviate the possibility of doubt upon the subject, the Council of Trent, to the definitions of former Councils, has added its own distinct declaration, by pronouncing anathema against those who should presume to think otherwise, or should dare to assert "that although sin is forgiven in baptism it is not

entirely removed, or totally eradicated ; but is cut away in such a manner, as to leave its roots still firmly fixed in the soul." To use the words of the same holy Council : "God hates nothing in those who are regenerated, for in those who are truly buried with Christ, by baptism, unto death, "who walk not according to the flesh," "There is no condemnation ; putting off the old man, and putting on the new, which is created according to God, they become innocent, spotless, innoxious, and beloved of God.

Speaking on this all-important subject, the Council of Trent says : "That the law of baptism, as established by our Lord, extends to all, in so much, that unless they are regenerated through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction ; for ' Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.' "

That this law extends, not only to adults, but also to infants, and that the Church has received this its interpretation from the Apostolic tradition, is confirmed by the authority and

strengthened by the concurrent testimony of the Fathers. Besides, it is not to be supposed, that Christ our Lord, would have withheld the Sacrament of baptism, and the grace which it imparts from children, of whom he said: "Suffer the little children, and stay them not from coming to me, for the kingdom of heaven is for such"—from children whom he embraced—upon whom he imposed hands—whom he blessed. Moreover, when we read that an entire family was baptized by St. Paul, children, who are included in their number, must, it is obvious, have also been cleansed in the purifying waters of baptism. Circumcision, too, which was a figure of baptism, affords a strong argument in favor of this primitive practice. That children were circumcised on the eighth day is universally known. If, then, circumcision, "made by hand in despoiling the body of the flesh," was profitable to children, shall not baptism, which is the circumcision of Christ, not "made by hand" be also profitable to them? Finally, to use the words of the Apostle, "if by one man's offence, death reigned through one; much more they

who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ." If, then, through the transgression of Adam, children inherit the stain of primeval guilt, is there not still stronger reason to conclude, that the efficacious merits of Christ the Lord must impart to them that justice and those graces, which will give them a title to reign in eternal life? This happy consummation baptism alone can accomplish.

That when baptized they receive the mysterious gift of faith cannot be a matter of doubt: not that they believe by the formal assent of the mind, but because their incapacity is supplied by the faith of their parents, if the parents profess the true faith, if not, (to use the words of St. Augustine) "by that of the universal society of the saints:" for they are said with propriety to be presented for baptism by all those, to whom their initiation in that sacred rite was a source of joy, and by whose charity they are united to the communion of the Holy Ghost.

Admonishing the Christian parents of the

necessity for having their children baptized at the earliest moment, fearing no doubt lest even one of Christ's little ones should be deprived of that sacrament which in the event of their early death would insure for them eternal life, the same holy Council says: "The faithful are earnestly to be exhorted, to take care that their children be brought to the church, as soon as it can be done with safety, to receive solemn baptism. Infants, unless baptized, cannot enter heaven, and hence we may well conceive how deep the enormity of their guilt, who, through negligence, suffer them to remain without the grace of the sacrament, longer than necessity may require; particularly at an age so tender as to be exposed to numberless dangers of death.

How can any one after reading the various testimonies of the Scriptures, the teachings of the Fathers, the words of the Councils, and the general practice of Christ's Church, doubt that Baptism not only can, but does remit the stain of the guilt of original sin, as well as that of actual sin, if the person baptized be guilty of any? If we deny this do we not say, in effect

at any rate, that Christ did not know what he was saying when he said: "That unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of God? To deny that it was the practice of the Church, in even the earliest ages, is to deny the truth of the very Scriptures on which the Protestants build their rather unstable religion, for do not the Scriptures tell us of the baptism of many, even of Christ himself, not of course, that it remitted any sin in His particular case. Those who are acquainted with the history of the early Church will recall to mind that in the first ages of Christianity, religious instruction preceded the baptism of adults, and that the candidates were called catechumens. We know how carefully the secrets of the Church were guarded, and how thoroughly the convert was instructed in the mysteries of religion, and that they were taught that in their regard, perfect conversion consisted in regeneration, and that they were not to defer it longer than necessary.

CHAPTER VII.

CONFIRMATION.

CATHOLIC CREED.

CONFIRMATION is a Sacrament through which we receive the Holy Ghost, to make us strong and perfect Christians and soldiers of Jesus Christ.

PROTESTANT PROTEST.

Confirmation is not to be counted a Sacrament of the Gospel, it having grown partly out of a corrupt following of the Apostles, and having no visible sign or ceremony ordained of God.—Art. XXV.

TESTIMONY.

Administered by the Apostles, Acts viii. 15, 16, 17—"Who, when they were come, prayed for them that they might receive the Holy Ghost:—For He was not yet come upon any one of them; but they were only baptized in the name of the Lord.

Jesus Christ.—Then they laid their hands upon them ; and they received the Holy Ghost.”

“They laid their hands upon them,” etc.—The Apostles administered the Sacrament of Confirmation, by imposition of hands, and prayer : and the faithful thereby received the Holy Ghost. Not but that they had received the grace of the Holy Ghost at their baptism ; yet not that plenitude of grace and those spiritual gifts which they afterwards received from bishops, in the sacrament of confirmation, which strengthened them to profess their faith publicly.

Acts xix. 6—“And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues, and prophesied.”

2 Cor. i. 21, 22—“Now he that confirmeth us with you in Christ, and he that anointed us, is God ;—Who also hath sealed us, and given the pledge of the Spirit in our hearts.”

Hebrews vi. 2—“Of the doctrine of baptism, and of imposition of hands and the resurrection of the dead, and of eternal judgment.”

Confirmation has all the character of a sacrament, and as such it is recognized by the uni-

form, universal, and constant tradition of the Church.—Tertullian, *De Bapt.*, ch. 7; Eusebius, *Ecclesiastical History*, Book VI., ch. 43; St. Cyprian, *Ep.* 7.

Counsel.—“Confirmation is a Sacrament of the New Law, instituted by our Lord Jesus Christ; it communicates the Holy Ghost to those already baptized, to strengthen them in their faith and make them perfect Christians. The outward sign of this Sacrament is the imposition of the bishop’s hands, the anointing with chrism, and the form of prayer used by him. The inward grace is the giving of the Holy Ghost. In the primitive times this was manifested by miraculous gifts, but, as St. Augustin says: ‘Temporal and sensible miracles do not now attest that the Holy Ghost is given by the imposition of hands, as He was formerly given to confirm incipient faith and extend the rising Church. For who now expects that those on whom hands are imposed, that they may receive the Holy Ghost, should suddenly begin to speak with tongues? But divine charity is understood to be invisibly and secretly inspired into their hearts by the bond of peace; so that

they can say: 'The charity of God is poured out into our hearts by the Holy Ghost, who is given us.' Lib. 3, De Baptism, contra Donat., ch. 16. Confirmation was rejected in the sixteenth century, because the Gospels do not record the particular occasions wherein Christ commissioned his Apostles to communicate the Holy Ghost by the imposition of hands. This only proves the insufficiency of the Scriptures without tradition, for they nowhere detail the instructions given by our Lord to his Apostles after his resurrection though we know he remained forty days with them, instructing them in regard to the kingdom of God. How could such miraculous results follow its administration (Acts xix. 6) if it were not truly a divine sacrament?"

"St Fabian, the Roman pontiff and martyr, states, that after Christ our Lord had supped, and washed the feet of his disciples, he taught them how to make the chrism. (Tom. 1. Conciliorum, epist. 2.) Wherefore it is probable, that it was at that time also Christ instituted the sacrament of confirmation."

That confirmation has all the conditions of a

true sacrament has been at all times, the doctrine of the Catholic Church, as Pope Melchiades, and many other very holy and ancient pontiffs expressly declare. The truth of this doctrine St. Clement could not have confirmed in stronger terms than when he says: "All should hasten, without delay to be born again to God, and then to be sealed by the bishop, that is, to receive the seven-fold gift of the Holy Ghost: for, as we have learned from St. Peter, and as the other Apostles taught in obedience to the command of our Lord, he who contumeliously and not from necessity, but voluntarily neglects to receive this Sacrament, cannot possibly become a perfect Christian." This same doctrine has been confirmed, as may be seen in their decrees, by the Urbans, the Fabians, the Eusebius's, pontiffs who, animated with the same spirit, shed their blood for the name of Christ. It is also fortified by the unanimous testimony of the Fathers, amongst whom Denis the Areopagite, bishop of Athens, teaching how to consecrate and make use of the holy ointment, says: "The priest clothes the person baptized with a garment

emblematic of his purity, in order to conduct him to the bishop, and the bishop signing him with the holy and divine ointment, makes him partaker of the most holy communion." Of such importance does Eusebius of Caesarea deem this Sacrament, that he hesitates not to say, that the heretic Novatus could not receive the Holy Ghost, because, having received baptism, he was not, when visited by a severe illness, sealed with the sign of chrism. On this subject we might adduce testimonies the most conclusive from St. Ambrose in his book on the Initiated, and St. Augustine in his works against the epistles of the Donatist Petilian: so convinced were they, that no doubt could exist as to the reality of this Sacrament, that they not only taught the doctrine, but confirmed its truth by many passages of Scripture, the one applying to it these words of the Apostle: "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption," the other, these words of the Psalmist, "like the precious ointment on the head, that ran down upon the beard of Aaron," and also these words of the same

Apostle; "the charity of God is poured forth in our hearts by the Holy Ghost who is given to us."

Confirmation, although said by Melchiades to have a most intimate connection with baptism, is yet an entirely different Sacrament: the diversity of the grace which each Sacrament confers, and the diversity of the external sign employed to signify that grace, obviously constitute them different Sacraments. As by the grace of baptism we are begotten to newness of life, and by that of Confirmation grow to full maturity, "having put away the things of a child," we can hence sufficiently comprehend that the same difference which exists in the natural order between birth and growth, exists also in the supernatural, between baptism which regenerates, and confirmation which imparts full growth and perfect spiritual strength.

Again, if the new difficulties which the soul has to encounter, demand the aid of a new and distinct Sacrament, it is obvious that as we have occasion for the grace of baptism to stamp upon the soul the impress of the true faith, so it is of the utmost advantage that a new grace fortify

us with such intrepidity of soul, that no danger, no dread of pains, tortures, death, have power to deter us from the profession of the true faith. Hence, Pope Melchiades marks the difference between them with minute accuracy in these terms: "In baptism," says he, "the Christian is enlisted into the service, in confirmation he is equipped for battle: at the baptismal font the Holy Ghost imparts the plenitude of innocence, in confirmation the perfection of grace; in baptism we are regenerated to life, after baptism we are fortified for the combat: in baptism we are cleansed, in confirmation we are strengthened: regeneration saves by its own efficacy those who receive baptism in peace, confirmation arms and prepares for the conflict." These are truths not only recorded by other Councils, but specially defined by the Council of Trent, and we are therefore no longer at liberty not only to dissent from, but even to entertain the least doubt regarding them. (Council of Trent.)

How can any one read the words of the Council of Trent, and the proofs deduced therein, not only from the Fathers of the early Church,

but also from the very Scriptures themselves, and still entertain even the slightest doubt about the existence of the Sacrament of confirmation? We see here a comparison, and a most beautiful one at that, between the Sacraments of baptism and confirmation. One regenerates, the other strengthens. One makes us children, the other soldiers of Jesus Christ. Experience would teach us aside from the proofs of Scripture that there is, there must be some sacrament to make us strong enough to fight the devil when he assails us with the most violent temptation,—temptations against faith as well as the ordinary temptations with which he tries to wrest the souls for which Christ suffered.

As Catholics we believe that the same Holy Spirit who descended on the Apostles comes down upon us when we receive confirmation, and that he bestows on each and every one of us the same seven-fold gifts that he bestowed on them, for although we do not need them as much as they did we still need the assistance of the Divine Spirit to enable us to withstand the assaults of the devil, the world, and the flesh. The person

who neglects to receive this Sacrament may be likened to the traveler who goes unaccompanied on a long and perilous journey. If he be overtaken by robbers and stripped of all that he possesses: if his very life be endangered he will have none but himself to blame. So, too, is it with him who neglects to receive confirmation if opportunity offers. If he is overcome by the devil, he has none but himself to blame, for he has neglected to avail himself of the very means that Christ instituted to avert such dangers, for it is the will of Christ that all be filled with the Spirit (John vii. 37).

CHAPTER VIII.

THE EUCHARIST.

CATHOLIC CREED.

THE Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

PROTESTANT PROTEST.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means, whereby the body of Christ is received and eaten in the Supper, is Faith. Transubstantiation is repugnant to the plain words of Scripture.—Art. XXVIII.

TESTIMONY.

The Real Presence of the body and blood of Christ, and Transubstantiation proved from St. Matthew xxvi. 26, 27, 28—“ And whilst they were

at supper, Jesus took bread, and blessed, and broke, and gave to his disciples; and said: Take ye and eat: This is my body.—And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this.—For this is my blood of the new testament, which shall be shed for many for the remission of sins.”

“This is my body.” He does not say, this is the *figure* of my body, but *this is my body*, (2. Council of Nice, Act. VI.) Neither does he say, in this, or *with this* is my body; but absolutely, *this is my body*, which plainly implies transubstantiation.

“Drink ye all of this.” This was spoken to the twelve Apostles; who were the *All* then present; and they all drank of it, says St. Mark xiv. 23. But it in no way follows from these words spoken to the Apostles, that all the faithful are commanded to consecrate, offer and administer this sacrament; because Christ upon this same occasion, and at the same time, bade the Apostles do so; in these words, St. Luke xxii. 19—“Do this in commemoration of me.”

St. Mark xiv. 22, 23, 24—“And whilst they

were eating, Jesus took bread, and blessing broke, and gave to them, and said : Take ye, This is my body.—And having taken the chalice, giving thanks, he gave it to them : and they all drank of it.—And he said to them : This is my blood of the new testament, which shall be shed for many.”

St. Luke xxii. 19, 20—“And taking bread, he gave thanks, and brake, and gave to them, saying : This is my body which is given for you : Do this for a commemoration of me.—In like manner the chalice also, after he had supped, saying : This is the chalice, the new testament in my blood, which shall be shed for you.”

“Do this ” etc. This sacrifice and sacrament is to be continued in the Church, until he cometh. He addresses the Apostles in the same form as when delivering the Power of the Keys, which again proves that the power of forgiving sins is to remain in the Church till the end of the world.

St. John vi. 51, 52, 53, 54, 58—“I am the living bread, which came down from heaven.—If any man eat of this bread, he shall live forever : and

the bread which I will give, is my flesh for the life of the world." The Jews, therefore, strove among themselves, saying: How can this man give us his flesh to eat?—Then Jesus said to them (the Jews): "Amen, amen I say unto you: Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me."

Counsel.—The Jews, the evangelist tells us, could not understand how Christ's flesh could be actually present under the appearance of bread; and, we are told, they withdrew from his company. This is exactly what Protestants have done, fifteen centuries later, they "debated among themselves, saying: How can Christ give us his flesh to eat?" and withdrew from the True Church. Christ knew well the embarrassment of the Jews, yet he reaffirms his doctrine by emphatically declaring: "Amen, amen I say unto you: Unless you eat the flesh of the Son of man," etc.

1 Cor. x. 16—"The chalice of benediction which

we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord.”

“Which we bless, etc. “Here the Apostle puts them in mind of their partaking of the body and blood of Christ in the sacred mysteries, and becoming thereby one mystical body with Christ. From whence he infers, ver. 21, that they who are made partakers with Christ, by the eucharistic sacrifice, and sacrament, must not be made partakers with devils, by eating of the meats sacrificed to them.

1 Cor. xi. 24, 25, 27, 29—“And giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: do this for the commemoration of me.—In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink for the commemoration of me.—Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, he shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh judg-

ment to himself, not discerning the body of the Lord."

"Or drink." Here erroneous translators corrupted the Text, by putting *and drink* instead of *or drink*. "Guilty of the body, etc, not discerning the body etc." This demonstrates the real presence of the body and blood of Christ, even to the unworthy communicant; who otherwise could not be guilty of the body and blood of Christ, or justly condemned for not discerning the Lord's body.

St. John xx. 19—"Now when it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them: Peace be to you."

"The doors were shut." The same power which could bring Christ's whole body, entire in all its dimensions, through the doors, can, without the least question, make the same body really present in the sacrament; though both the one and the other be above our comprehension.

St. Maruthas.—"As often as we approach and

receive on our hands the body and blood, we believe that we embrace his body, and become, as it is written, flesh of his flesh and bone of his bones. For Christ did not call it the figure or species of his body, but he said, ‘This truly is my body and this is my blood.’” Com. in Mat.

St. Ignatius.—In speaking of the Docetae, a sect of heretics who held that Christ was only in appearance Man, says: “They stay away from the Eucharist and from prayer, because they will not acknowledge the Eucharist to be the flesh of our Saviour Jesus Christ, that flesh which suffered for our sins.”

St. Justin the Martyr.—“Nor do we take these gifts (in the Eucharist) as common bread and common drink; but as Jesus Christ our Saviour, made man by the word of God, took flesh and blood for our salvation, so in the same manner we have been taught that the food which has been blessed by prayer, and by which our blood and flesh, in the change, are nourished, is the flesh and blood of that Jesus incarnate.”—Apol. I.

St. Irenaeus.—In speaking of those heretics who denied the doctrine of the resurrection and

that Christ was the Son of God, says,—“When the mingled chalice and the broken bread receive the word of God, they become the Eucharist of the body and blood of Christ, by which the substance of our flesh is increased and strengthened. How then can they pretend that this flesh is not susceptible of eternal life which is nourished by the body and blood of the Lord and is his member?”

St. Jerome.—“There is as much difference betwixt the loaves offered to God in the Old Law and the body of Jesus Christ, as betwixt the shadow and the body, betwixt the image and the truth.”—Comment. in Ep. ad Tit.

St. Chrysostom.—“How much greater holiness becomes thee, oh! Christian, who hast received greater symbols than the Holy of Holies contained;—for you have not the Cherubim but the Lord of the Cherubims dwelling in you;—you have not the Urn, and the Manna, and the Tables of Stone, and the Rod of Aaron, but the body and blood of our Lord.”—Psalm 133. Again,—“This blood, even in the type, washed away sin. If it had so great power in the type,—if Death was so affrighted by the shadow, tell how it must be

affrighted at the Verity itself. Truly tremendous are the mysteries of the Church ; truly tremendous are our altars !” Hom. 46.

St. Augustin.—(A proof of the Discipline of the Secret in the fourth century.)—“ Christ does not commit himself to Catechumens. Ask a Catechumen, ‘Dost thou believe?’—He answers, I do, and signs himself with the Cross of Christ ;—he is not ashamed of the cross of Christ, but bears it in his forehead. If we ask him, however, ‘Dost thou eat the flesh and drink the blood of the Son of Man?’ he knows not what we mean, for Christ hath not committed himself to him. Catechumens do not know what Christians receive.”—Tractat. in Joam.

St. Augustin.—(In his Exposition of the 98th Psalm.)—“ Christ took upon him earth from the earth, because flesh is from the earth, and this flesh he took from the flesh of Mary : and because he here walked in this flesh, even this same flesh he gave us to eat for our salvation ;—but no one eateth this flesh without having first adored it, and not only do we not sin by adoring, but we even sin by not adoring it.”

St. James of Nisibis.—“Our Lord gave his body with his own hands, for food ; and his blood for drink, before he was crucified.”—Serm. 14.

St. Ephrem.—“The eye of faith manifestly beholds the Lord, eating his body and drinking his blood, and indulges no curious inquiry.”—De Nat. Dei.

St. Cyril of Jerusalem.—“The Eucharistic bread, after the invocation of the Holy Spirit, is no longer common bread, but the body of Christ.”—Catech. 3. “Jesus Christ, in Cana of Galilee, once changed water into wine by his will only ; and shall we think him less worthy of credit, when he changes wine into blood ?”—Catech. Myst. 4.

St. Gregory of Nyssa.—“This bread, as the Apostles say, is sanctified by the Word of God and prayer,—not that, as food, it passes into the body, but that it is instantly changed into the body of Christ, agreeably to what he said, ‘This is my body.’”—Orat. Catech.

St. Ambrose.—“Perhaps you will say, why do you tell me that I receive the body of Christ, when I see quite another thing ? We have this point,

therefore, to prove. How many examples do we produce to show you that this is not what nature made it, but what the benediction has consecrated it; and that the benediction is of greater force than nature, because, by the benediction, nature itself is changed. Moses cast his rod on the ground, and it became a serpent; he caught hold of the serpent's tail, and it recovered the nature of a rod. . . . Thou hast read the creation of the world: if Christ, by his word, was able to make something out of nothing, shall he not be thought able to change one thing into another?"—*De Mysteriis*.

Grotius (Protestant).—"I find in *all* the Liturgies, Greek, Latin, Arabic, Syriac, and others, prayers to God that he would consecrate, by his Holy Spirit, the gifts offered, and make them the body and blood of his Son. I was right, therefore, in saying that a custom so ancient and universal that it must be considered to have come down from the primitive times, ought not to have been changed."—*Votum Pro Pace*.

St. Gaudentius of Brescia.—"Believe what is announced to thee; because what thou receivest.

is the body of that celestial bread, and the blood of that sacred vine; for when he delivered consecrated bread and wine to his disciples, thus he said, 'This is my body, this is my blood.' Let us believe him, whose faith we profess; for truth cannot lie."—*Traet. II. de Pasch.*

St. John Chrysostom.—"Thinkest thou that thou seest bread? that thou seest wine? that these things pass off as other foods do? Far be it from thee to think so. But, as wax brought near to the fire loses its former substance, which no longer remains; so do thou thus conclude that the mysteries (the bread and wine) are consumed by the substance of the body."—*Hom. 9 de Poenit.* "But are there many Christs, as the offering is made in many places? By no means: it is the same Christ everywhere, here entire, and there entire, one body. As then, though offered in many places, there is one body, and not many bodies, so there is one sacrifice."—*Hom. 17, in c. 9, ad bodies Hebr.*

Counsel.—Beginning about the close of the second century, and until the Edict of Toleration, by Emperor Constantine, in the beginning of the

fourth century, the mysteries of religion, especially those of the Trinity and the Eucharist, were carefully veiled from the uninitiated, by the Discipline of the Secret. This was done to prevent the charge of Polytheism and Idolatry, which confounded the religion of the Christians with that of the pagans. The doctrine of the Trinity seemed to support the idea of three Gods, and the Eucharistic Sacrifice bore a resemblance to the offerings of the pagans, for which reasons the Church met with serious opposition and many of her children were violently persecuted. And on this account the writings of the Fathers during the third and fourth centuries are necessarily ambiguous concerning these mysteries. It is through certain of these writings that Protestants labor to disprove the early belief in the corporal presence of Christ in the Blessed Elements. If we but remember Christ's personal injunction, "Do not feed pearls to swine," we know that he anticipated just such misunderstandings of his sacred teachings as caused his disciples to speak very guardedly when addressing those not yet of the true fold. Though they wrote and spoke in

ambiguous language, we do not find them denying that Christ is really present in the Sacrifice of the Altar. It may be just *inferred* from some of their discourses that the Eucharist is a figurative type of Christ's sacrifice, as we may easily *infer* from the same documents that Christ as the Son of God is not equal to his Father. Nevertheless, we have an abundance of testimony to prove that the Roman Catholic belief in the Trinity and the Eucharist is the same as that of the Apostles. Besides, the use of the words Type, Figure, Sign, etc., as applied to the Eucharist at that time, and on which Protestants now base their belief of only a spiritual presence, is not to be found either in the Scriptures or in any of the pure Christian ecclesiastical writers of the first two centuries.

CHAPTER IX.

COMMUNION IN ONE KIND.

CATHOLIC CREED.

JESUS CHRIST is whole and entire, both under the form of bread and under the form of wine.

PROTESTANT PROTEST.

The Cup of the Lord is not to be denied to the Lay-people ; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.—Art. XXX.

TESTIMONY.

Sufficient to salvation, St. John vi. 51, 57, 58.—
“I am the living bread, which came down from heaven.—He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.—As the living Father hath sent me, and I live by the Father ; so he that eateth me, the same also shall live by me.”

Body and blood of Christ now inseparable, Romans vi. 9.—“Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him.”

Mention of one kind alone, St. Luke xxiv. 30, 31.—“And it came to pass whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.—And their eyes were opened; and they knew him: and he vanished out of their sight.” Acts ii. 42, 46.—“And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers.—And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart.” Acts xx. 7.—“And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight.”

“On the first day of the week.” Here St. Chrysostom, with many other interpreters of the Scriptures, explain, that the Christians, even at this time, must have changed the Sabbath into

the first day of the week, (the Lord's Day) as all Christians now keep it. This change was undoubtedly made by the authority of the Church: hence the exercise of the power, which Christ had given to her: for he is the Lord of the Sabbath.

1 Corinthians x. 17.—“For we being many are one bread, one body, all who partake of one bread.”

“One bread;” or, as it may be rendered agreeably both to the Latin and the Greek, because the bread is one, all we, being many, are one body, who partake of that one bread. For it is by communicating with Christ, and with one another, in this blessed sacrament, that we are formed into one mystical body; and made, as it were, one bread, compounded of many grains of corn, closely united together.

Counsel.—St. Paul tells us: “Christ being raised from the dead, dieth no more; death shall have no dominion over him.” His Blood cannot be really shed again. Where his Blood is, there is his Body. So under each form or species Christ is wholly present, living, and both

God and man. The main objection, however, is to the Real Presence; and as the Catholic doctrine on that point has been amply sustained by the testimony of the preceding chapter, any difficulty in regard to a belief in "The living bread," St. John vi. 51, that is, the changing of the bread alone into the body and blood, soul and divinity, of Jesus Christ, should be thereby removed, for the Body and Blood of our Saviour are henceforth inseparable. Protestants generally adhere to the doctrine of the Incarnation, but they reject or deny that of Transubstantiation. The inconsistency of their position appears plainly from the following comparative reasoning:—

"They reject Transubstantiation.

1—Because the senses judge the host to be mere bread.

2—Because one body will be in two or more places.

3—Because the same body will move and not move, be visible and not visible, mortal and immortal, passible and impassible.

4—Because Christ would be in the form of a wafer.

5—Because Christ's body would be in a form opposite to human nature.

They should, to be consistent, reject the Incarnation.

1—Because the senses judge Christ to be mere man.

2—Because one person will be in two natures.

3—Because the same person will be both God and man, visible and not visible, mortal and immortal, passible and impassible, etc.

4—Because an immense God would be in the form of a simple man.

5—Because God would be in a form opposite to divine nature.

6—Because Christ's body would be eaten by sinners.

7—How can Christ's body be confined in the tabernacle, and be also in heaven ?

8—Because it appears absurd to adore Christ in the Sacrament.

6—Because God would be crucified by sinners.

7—How can Christ be confined in the womb of a virgin, and be also in heaven ?

8—Because it appears absurd to adore him who was born of a woman, and afterwards crucified by man."

CHAPTER X.

THE MASS.

CATHOLIC BELIEF.

THE Mass is the same sacrifice as that of the Cross, because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross; but in the Mass there is no real shedding of blood or real death.

PROTESTANT PROTEST.

The sacrifices of Masses, in which it was commonly said that the priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.—Art. XXXI.

TESTIMONY.

The sacrifice prefigured, Genesis xiv. 18.—“But Melchisedech, the king of Salem, bringing forth

bread and wine, for he was the Priest of the Most High God."

Counsel.—"So far, indeed, from considering the Eucharist to be, itself, merely typical or symbolical, the early Christians, on the contrary, held it to be the accomplishment or reality of what had been but typical, under the Old Law. In the bread and wine offered by Melchisedech, the 'Priest of the Most High God,' they saw the figure or shadow of that Sacrifice which was to be instituted, from the same elements, in the Eucharist,—the type, in short, of that great mystery of which the Eucharist is the reality and the verity."—Moore.

Foretold, Malachias i. 10, 11.—"Who is there among you, that will shut the doors and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your bread.—For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts."

“A clean oblation,” viz., The precious body and blood of Christ in the Eucharistic Sacrifice.

Psalm cix. 4.—“The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchisedech.”

Christ’s intention to offer sacrifice, 1 Cor. xi. 24.—“This is my body *which shall be delivered* (Greek: which is broken) for you.” Luke xxii. 20.—“This is the chalice of the new testament in my blood, *which shall be shed* (Greek: poured out) for you.”

Instituted and celebrated by Christ himself, St. Luke xxii. 19, 20.—“And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given for you: Do this for a commemoration of me.—In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.”

See Chapter VIII for annotations.

Attested, 1 Cor. x. 16, 18, 19, 20, 21.—“The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of

the body of the Lord.—Behold Israel, according to the flesh: are not they, who eat of the sacrifices, partakers of the altars?—What then? Do I say, that what is offered in sacrifice to idols, is anything? Or, that the idol is anything?—But the things which the heathen sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils: you cannot drink the chalice of the Lord, and the chalice of devils:—You cannot be partakers of the table of the Lord, and of the table of devils.”

“Which we bless.” See Chapter VIII for annotations.

Hebrews xiii. 10.—“We have an altar, whereof they have no power to eat who serve the tabernacle.”

1 Cor. ix. 13.—“Know you not, that they who work in the holy place, eat the things that are of the holy place: and they who serve the altar, partake with the altar?”

The Host, Apoc. ii. 17.—“To him, that overcometh, I will give the hidden manna, and will give him a white stone (counter); and in the

stone a new name written, which no man knoweth, but he that receiveth it."

Use of candles, Acts xx. 7, 8.—"And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech till midnight.—And there was a great number of lamps in the upper chamber, where we were assembled."

Holy Water, Numbers v. 17.—"And he shall take holy water in an earthen vessel; and he shall cast a little earth of the pavement of the tabernacle into it." Sprinkling the congregation before High Mass, Psalm LIX.—"Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleaned."

Liturgy, St. Irenaeus, in the year 167, says:—"The liturgy of the Holy Sacrifice, or the Mass, must have been modeled according to the vision of that favorite disciple of our Lord, (St. John)." —Rock's Hierurgia, p. 266.

St. Cyprian.—"Towards the end of his explanation of the Lord's prayer, testifies that in his time the following preface was used in the

Mass: 'Sursum corda': 'Raise up your hearts on high'; and that the people answered: 'Habe-mus ad Dominum': 'We have raised them up to the Lord.' The very same words are at the present day used by the Catholic Church in the very same part of the Holy Mass. Cyprian died about A. D. 258; if he were to come back to earth where would he find the ceremony he attended in his day? What better proof that Christ's Church never changes."

St. Irenaeus.—"Likewise he declared the cup to be his blood, and taught the new Oblation of the New Testament, which oblation the Church, receiving from the Apostles, offers it to God over all the earth." Again, "Therefore, the offering of the Church, which the Lord directed to be made over all the world, was deemed a pure sacrifice before God and received by him."

"New Oblation." Anciently called the Sacrifice of the New Testament, or Catholic Sacrifice, the word Mass not having been introduced till about the time of St. Ambrose (334-397).

The Centuriators of Magdeburg,—whose zeal and acuteness displayed in the Protestant cause

are well known,—have been constrained reluctantly to own that the existence of the Sacrifice of the New Law stands recorded in the early monuments of Christianity; and on the passage of St. Irenaeus here referred to, they express their acknowledgment in terms of indignation.” —Coombe’s *Essence of Religious Controversy*.

St. Justin the Martyr has left an interesting description of the ceremony of the Mass:—“To him who presides over the brethren is presented bread and a cup of water and wine, which he, taking, gives praise and glory to the Father, through the name of the Son and of the Holy Ghost, and returns thanks in many prayers, that such gifts have been vouchsafed to us. These being duly performed, the whole assembly in acclamation answers, ‘Amen’; then the ministers, whom we call deacons, give to each one present, to partake of the blessed bread, and the wine and water, and take some to the sick. This food we call the Eucharist, of which they alone are allowed to partake who believe the doctrines taught us to be true, and have been washed by baptism for the remission of sins, and unto regeneration

Nor do we take these gifts as common bread and common drink ; but in the same manner as our Saviour, Jesus Christ, incarnate by the word of God for our salvation, took flesh and blood, so we have been taught that the food wherewith, by change, our blood and flesh are nourished, being blessed by the prayer of His word, becomes the flesh and blood of that very incarnate Jesus.”—*Apologia I, Hagae Comitium*, 742, pp. 83, 88.

Counsel.—The Mass is the center and soul of Catholic worship. It is the unbloody repetition of the Sacrifice of the Cross. In the Mass, as on the Cross, Christ himself is both the victim and the offerer. The priest simply repeats the words used at the first Mass, the Lord’s Supper : “This is my body ; this is my blood.” As a supreme act of love our Saviour has given us His own flesh and blood to be our daily food. If it is reasonable to believe that He gave his life on the cross for our redemption, it is just as reasonable to believe that He, out of His infinite love, has given us an altar whose sacrifice is the greatest which can be offered to God, viz., the body and blood, soul and divinity of Jesus

Christ. The greatest sacrifice one man can make for another is to lay down his life for him; wherefore it only requires that we appreciate the extent of God's love for us, in order to have faith in this most sublime mystery. Confess that we have Jesus Christ really and truly present on our altars, and behold what an appropriate object of worship is ours! In instituting the sacrament of the altar Christ said, "This is my body." No words could be plainer and less capable of misinterpretation. If He meant to speak figuratively or metaphorically He would have said, "My body is this," or, "My body is bread." The Church teaches that Christ meant literally what He said, just as the voice from heaven did when it declared, "This is my beloved Son, in whom I am well pleased: hear ye him." (Mat. xvii. 5). Of course the sacrifice of the altar is a great mystery; but is it harder to comprehend than the mystery of the cross? It is equally as difficult to understand how the Second Person of the Blessed Trinity lived and was crucified in human flesh, as it is to understand how the same Infinite Person offers him-

self a Sacrifice on our altars under the appearance of bread and wine. Both are mysteries which we believe but cannot comprehend with our finite minds. If the Son of God expiated for the sins of the world by His painful and ignominious death on the cross, which Protestants and Catholics alike believe; what a beautiful, wonderful, doctrine, that in the painless and glorious Sacrifice of the altar He offers Himself as a miraculous food to give us grace and strength to resist sin and temptation and by enabling us to partake of the one bread to make us all one with Him in heaven. Protestant friends, you have heard and read that Catholics worship saints and images; don't judge us so harshly; with Christ present on our altars, what need have we to worship aught but God himself.

“We have an ALTAR,” says St. Paul, “whereof they have no right to eat who serve the tabernacle.” And yet (observes St. Thomas Aquinas on this passage) those who served the tabernacle had the *figure* of Jesus Christ in their sacrifices. Where, then, would be the advantage that the

Law of Grace professes to have over the Synagogue? If the Manna of the desert and the Eucharist are both alike but the *image* of His body, wherefore does the Saviour mark out that essential difference between them that the former was but a food miraculously formed in the air, which gave not life, while the latter is "the bread which cometh from heaven," and which, if any man eat of, "he shall live for ever." (John vi.)

CHAPTER XI.

PENANCE.

CATHOLIC CREED.

PENANCE is a Sacrament in which the sins committed after Baptism are forgiven.

PROTESTANT PROTEST.

Penance is not to be counted a Sacrament of the Gospel, it having grown partly of the corrupt following of the Apostles, and having no visible sign or ceremony ordained of God.—Art. XXV.

TESTIMONY.

Ezechiel xviii. 30—"Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin."

St. Luke xiii. 5—"I tell you: No: but unless you do penance, you shall all likewise perish."

Romans ii. 4, 5—"Or despisest thou the riches of his goodness, and patience, and long-suffering? Knowest thou not that the benignity of God lead-

eth thee to penance?—But according to thy hardness, *and impenitent heart*, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God.”

Romans viii. 17—“And if sons, heirs also; heirs indeed of God, and joint-heirs with Christ: yet so *if we suffer with him*, that we may be also glorified with him.”

Matt. iii. 8—“Bring forth, therefore, fruit worthy of penance.”

Effect of sin, 1 Cor. iii. 17 —“But if any man violate the temple of God: him shall God destroy. For the temple of God is holy, which you are.” Ephesians iv. 30.—“And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.”

Speaking of penance as a sacrament, the Catechism of the Council of Trent says: “That penance is a sacrament the pastor will not find it difficult to establish: baptism is a sacrament because it washes away all, particularly original sin: penance also washes away all sins of thought or deed committed after baptism; on the same principle, therefore, penance is a sacrament. Again, and

the argument is conclusive, a sacrament is the sign of a sacred thing, and what is done externally by the priest and penitent is a sign of what takes place, internally in the soul : the penitent unequivocally expresses, by words and actions, that he has turned from sin ; the priest, too, by word and actions, gives us easily to understand, that the mercy of God is exercised in the remission of sin : this is also clearly evinced by these words of the Saviour : "I will give to thee the keys of the kingdom of heaven, whatever sins you loose on earth shall be loosed, also, in heaven." The absolution of the priest, which is expressed in words, seals, therefore, the remission of sins, which it accomplishes in the soul, and thus is penance invested with all the necessary conditions of a sacrament, and is, therefore, truly a sacrament.

That penance is not only to be numbered amongst the sacraments, but also amongst the sacraments that may be repeated, the faithful are next to be taught. To Peter asking if sin may be forgiven seven times, our Lord replies : "I say, not seven times, but seventy times seven."

Whenever, therefore, the ministry of the priest is to be exercised towards those who seem to diffide in the infinite goodness and mercy of God, the zealous pastor will seek to inspire them with confidence, and to reanimate their hopes of obtaining the grace of God.

As, then, amongst the sacraments there is none on which the faithful should be *better informed*, they are to be taught that it differs from the other sacraments in this; the matter of the other sacraments is some production of nature or art; but the acts of the penitent, contrition, confession, and satisfaction, constitute, as has been defined by the Council of Trent, the matter as it were of the sacrament of penance.

Speaking further on this same subject the holy Council adds, that: "The sacrament of penance is indispensably necessary for those who have fallen into sin after baptism, for without this sacrament they are unable to recover the justice which they have lost." It is for the above reason that the Fathers of the Church have styled this sacrament the "second baptism," or, the "plank after shipwreck." By baptism we embark on the

ship that is bound for the port of salvation. By mortal sin we are shipwrecked; and in this case our only hope of rescue is by clinging to a plank and the sacrament of penance is that plank—the only one that can save us from eternal destruction unless God were to work a miracle in our behalf, and that is not at all likely. Again, no one who has been bitten by the serpent, the devil, can be cured unless he discover his hurt to the physician, and the physician is the priest in the tribunal of penance where he sits as the representative of Christ who is willing and anxious to cure us of all our sins, and is ever ready to say to us as he said to the penitent of his own time, “Go, and sin no more.”

Counsel.—The parts of Penance are: contrition, confession, and satisfaction, that is, (1) the penitent must be truly sorry for his sins and be desirous of being reconciled to God; (2) he must humbly and without reserve confess all his grievous sins to a duly authorized priest; (3) and he must make satisfaction, by performing the penance imposed upon him through his confessor, by praying and fasting, by doing works of mercy

and charity, and by patiently bearing the temporal scourges inflicted upon him by God.

That Christ requires us to be sorry for our sins and to confess them to His priests, and that He has given His priests the power of absolving repentant sinners, which have always been the doctrines of the Catholic Church since the time of the Apostles, are forcibly and uncontrovertibly proven by the testimony collected in the next two chapters.

CHAPTER XII.

CONFESSION.

TESTIMONY.

NUMBERS v. 6, 7—"Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended,—They shall confess their sins, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned."

"Shall confess," etc. This confession and satisfaction, ordained in the Old Law, was a figure of the Sacrament of Penance.

St. Matthew iii. 6—"And they were baptized by him in the Jordan, confessing their sins."

Acts xix. 18—"And many of those who believed, came confessing and declaring their deeds."

St. James v. 16—"Confess, therefore, your sins one to another; and pray for one another, that you may be saved: for the continual prayer of a just man availeth much."

"Confess your sins one to another." That is, to the priests of the Church, whom, ver. 14, he had ordered to be called for, and brought into the sick: moreover, to confess to persons who had no power to forgive sins would be useless. Hence the precept here means, that we must confess to men whom God hath appointed, and who, by their ordination and jurisdiction, have received the power of remitting sins in His name.

The obligation of confession is gathered from the judiciary power of binding and loosing, forgiving and retaining sins, given to the pastors of Christ's Church, St. Matthew xviii. 18; St. John xx. 22, 23.

St. Clement.—"Let us also while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh, for after we have gone out of the world no further power of confessing and repenting will there belong to us."—2d Ep. c. 8.

St. Barnabas (Apostolical Father).—"Confess your sins; do not come to prayer with a bad conscience; this is the way of light."—Ep. c. 19.

Didache of the Twelve Apostles.—"Coming together on the Lord's day, break bread and give thanks, confessing your transgressions, that your sacrifice may be pure."—c. 14.

Tertullian.—"If you shrink back from exomologesis (the whole external act of penance), consider in your heart hell, which exomologesis will extinguish for you; and imagine first the magnitude of the penalty, that you may not hesitate about the adoption of the remedy."—Migne I. 1358.

St. Cyprian.—"Moreover we do not prejudge when the Lord is to be judge; *save* that if He shall find the repentance of the sinners full and sound, He will then ratify what shall have been here determined by us. If, however, any one should delude us with the pretense of repentance, God, who is not mocked, and who looks into man's heart, will judge of those things that we have imperfectly looked into, and the Lord will amend the *sentence* of his servants."—Migne III. 808.

Again: "I entreat you, beloved brethren, that each one should confess his own sin, while he who has sinned is still in this world, while his confession may be received, while satisfaction and the remission made by the priests is pleasing to the Lord."—*Ib.* IV. 503.

St. Ambrose.—"Sin is not taken away except by tears and penance. Neither an angel nor an archangel (can take it away); the Lord Himself who alone can say, 'I am with you,' (*Matt.* xxviii. 20), does not forgive, if we sin, unless we repent." (In his letter to Emperor Theodosius.)—*Migne* XVI. 1212.

St. Augustine.—(Speaking of the man who falls into sin after baptism and foolishly refuses to change his life.) "Bound in the chains of sins so deadly, he refuses, delays or hesitates to fly to those Keys of the Church by which he may be loosed on earth that he may be loosed in heaven."—*Migne* XXXIX. 1545. Again, referring to the Novatians: "Nor are we to listen to those who deny the Church of God can remit all sins."—*Ib.* XL. 308. Again, speaking of the repentant sinner: "Let him come to the priests by whom

those Keys are administered for him in the Church.”—Ib. XXXIX. 1545. Again: “Our merciful God wills us to confess in this world that we may not be confounded in the other.”—Hom. 20.

St. Gregory of Nyssa.—“Show me bitter tears that I may mingle mine with yours. Impart your trouble to the priest, as to your father; he will be touched with a sense of your misery. Show to him what is concealed, without blushing; open the secrets of your soul, as if you were showing to a physician a hidden disorder; he will take care of your honor and of your cure.”—Serm. de Poenit.

Origen.—“Only let the sinner carefully consider to whom he should confess his sins, what is the character of the physician; if he be one who will be weak with the weak, who will weep with the sorrowful, and who understands the discipline of condolence and fellow-feeling: so that when his skill shall be known, and one his pity felt, you may follow what he shall advise.”—Hom. 2, in Psalm 27. Again: “If we discover our sins, not only to God, but to those who may thus apply

a remedy to our wounds and iniquities, our sins will be effaced by Him who said, ‘I have blotted out thy iniquities as a cloud, and thy sins as a mist.’”—Homil. 17, in Lucam.

Counsel.—The whole order of sin may be divided into three classes: (1) those which we commit against our own rights and persons; (2) those which we commit against the rights and persons of society or its component parts; and (3) those which we commit against the rights and persons of the spiritual kingdom, especially against the Divinity. Every sin, however, which violates either a moral or spiritual law is an offense against God and must be atoned for as such. Having made this division let us consider the various tribunals before which the several classes of sins are tried and by which punishment and pardon are decreed. The fathers of the Reformation taught the doctrine that we “are justified by faith alone,” and that God exacts no other retribution for sin. This false doctrine is consistently preached by the Reform ministers, because in order to pass judgment and penance upon a wrong-doer there must be a living, visible

court, having Divine authority, to determine the guilt and to pronounce the sentence, such as the Confessional—against which the Reformers protested. God, be it remembered is the fountain-head of Justice and Judgment; these are “the powers from God,” and to the extent that they are lawfully administered in this world either by the civil authorities or by individuals they come from God. And every abuse of them will be rectified in the final Judgment. The felon lingering in a dungeon cell on account of some atrocious crime; the invalid prostrated on a hospital cot as a result of physical imprudence; and the famished street beggar, reduced to want by early extravagances and dissipations, are all suffering the penalties which invariably follow the viola-

NOTE.—Nothing else is required of penitents, but that, after each has examined himself diligently, and searched all the folds and recesses of his conscience, he confess those sins by which he shall remember that he has mortally offended his Lord and God; whilst the other sins, which do not occur to him after diligent thought, are understood to be included as a whole, in that same confession.”

tion of certain laws instituted or authorized by the Creator of all things. If faith alone were sufficient to satisfy for all those transgressions, with what impunity we might all become malefactors! Nevertheless, separate tribunals exist for the trial of the three general classes of wrongs, above mentioned ; and the ministers in each are respectively known as Doctors, Lawyers, and Priests. God, we know, and He alone, could forgive *all* kinds of sin, without the intervention of a human minister ; yet for each division He has authorized or personally established a temporal tribunal, presided over by mortals like ourselves and having final jurisdiction. Among these the Confessional is regarded by some as an unnatural, inhuman, and un-Godly institution ; whereas it is in perfect harmony with the great plan of Justice.

Having created a universe in which every human creature must render an account of his or her life's conduct, it is impossible for God now, in the absence of a favorable account, to save a single soul. Though He has purchased redemption for each one of us we are still free to accept

or reject this redemption. If God were to make exceptions to this law, if He were to show favor to one and not to another, He would not be an impartial, and therefore merciful, Judge. And if the law of individual atonement did not exist, that is, if all souls, without exception or condition, were assuredly destined to a life of eternal happiness, all religion would be useless and vain.

Patriotism is to the State what faith is to God ; imagine what would be the condition of society if the State were to abolish its law courts and depend upon patriotism for the prevention of crime. Justice without a court is like medicine without a physician. "That is so," our Protestant friends assent, "but we acknowledge our sins direct to God without the intermediary of a priest." Let us ask then what sentence He imposes upon each of you ; what personal advice He gives you as to the necessity of avoiding the occasions of your particular sin ; and what assurance have you that your act of reparation has satisfied His justice ? These are important questions ; it is too late to defer them until death, for then

comes the final judgment from which there shall be no appeal, of which there shall be no revocation or commutation. What else could our Lord have meant when He said to His apostles: "Receive ye the Holy Ghost—Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained;" than that the pastors of His Church be constituted a tribunal for the trial of offenses under the moral and spiritual law. Ah, if we could but appreciate the enormity of one mortal sin, the effect it leaves on our souls, how glad we would be to have a living, visible tribunal, speaking as the Holy Ghost, before whom we may charge ourselves with our sins, express our contrition, ask forgiveness, and, when we hear the words, "thy sins are forgiven thee, resolve to sin no more," know that the minister delivers not his own judgment but the judgment of God. Protestant friends, if you once felt the hope, vigor, and consolation which a sincere penitent derives from a recourse to the confessional, all your prejudices and misconceptions would immediately vanish.

Up to this time God has ministered to men en-

tirely through men. The greatest mystery of religion, the Incarnation, was accomplished through a woman; the great act of the Redemption was suffered by a man; the Gospels were written by men; the Church was founded or built upon a man, Peter; and to men, the Apostles and their successors, Christ intrusted the care of His flock until His second coming: would it not be supremely singular if God did not also give the Power of the Keys to those whom He ordained "to baptize and to teach all nations,"—to those whom He delegated every power, for our salvation, which He himself personally exercised through the Son of the Virgin Mary?

CHAPTER XIII.

ABSOLUTION.

TESTIMONY.

THE power promised and given to the pastors of the Church, St. Matthew xvi. 19—"And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."

"Loose upon earth." The loosing the bands of temporal punishments due to sin, is called an indulgence, the power of which is here granted.

St. Matthew xvii. 18—"Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed in heaven."

St. John xx. 22, 23—"When he had said this, he breathed on them and he said to them: Receive

ye the Holy Ghost—Whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained.”

“ Whose sins,” etc. See here the commission, stamped by the broad seal of Heaven, by virtue of which the pastors of Christ’s Church absolve repenting sinners upon their confession.

St. Matthew ix. 6—“ But, that you may know that the Son of man hath power on earth to forgive sins, then, saith he to the man sick of the palsy : Rise up, take thy bed, and go into the house.”

“ Son of man.” Here he asserts His power to forgive sins *as man*.

Origen (185-254).—“ Against him, therefore, who judges unjustly, and binds on earth not according to the word of God, and loosens not according to His judgment, against him the gates of hell prevail. He, however, against whom the gates of hell do not prevail judges justly. Therefore he has the Keys of the Kingdom of Heaven, opening to those who are loosed on earth that they may be loosed and freed in heaven, and closing to those who by his just judgment have

been bound on earth, that they may be bound and condemned in heaven.”—Migne XIII. 1013. Again: “He on whom Jesus hath breathed as He did on His Apostles, and who by his fruits can be known to have received the Holy Ghost, and to have been made spiritual so as to be led by the Spirit of God, as sons are, to do what is reasonably done,—he remits what God would remit, and retains sins that are incurable; ministering to God who alone has power to remit sin, as the prophets ministered to Him in speaking not their own thoughts but the thoughts that His divine will commanded.”—Migne XI. 528.

St. Cyprian.—“Man cannot be greater than God, nor can the servant remit by *his own* indulgence what has been committed by a graver crime against the Lord.”—Migne IV. 496. Again: “Whence we perceive that only they who are set over the Church and established in the Gospel law, and in the ordinance of the Lord, are allowed to baptize and to give remission of sins.—“Ib. III. 1159.

St. Pacian.—“‘But,’ thou wilt say, ‘you forgive sin to the penitent, whereas it is allowed to you to

remit sin only in baptism.' Not to me at all, but to God only, who both in Baptism forgiveth the guilt incurred, and rejecteth not the tears of the penitent. But what I do, I do not by my own right, but by the Lord's. . . . Wherefore, whether we baptize, whether we constrain to penance, or grant pardon to the penitent, we do this by the authority of Christ."—Migne XII. 1068. Again: "Never would God threaten the impenitent, unless he would pardon the penitent. 'This,' you will say, 'God alone can do.' It is true. But that also which He does through His priest, is His own authority. Else what is that which He saith to the Apostles, 'Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven?' Why say He this, if it was not lawful for men to bind and loose? Is this allowed to Apostles only? Then to them also only is it allowed to baptize, and to them only to give the Holy Spirit, and to them only to cleanse the sins of nations; for all this was enjoined on none other but Apostles."—Migne XIII. 1057.

St. Ephraem.—"They (the Manichaens) distort

according to their caprice the word of the True One who granted to His disciples the power to remit sin only once by water and gave them also the power to loose and bind.”—Ephraem’s Hymns. Against Heresies. Speaking of this very Hymn, J. S. Assemani, the accomplished Syrian scholar, says :—“ It (the Hymn) speaks very clearly of the Power of the Keys granted to the Church, and lays down the necessity of a laborious penance.”

St. Ambrose.—“ They (the Novatians) say that they show reverence to the Lord, for whom alone they reserve the power of forgiving sins. But none do Him greater injury than they who rescind his commands and resign *the office* intrusted to them. For since the Lord Jesus Himself says in the Gospel, ‘ Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained, who is it that gives Him honor, he who obeys the command or he who resists? Both (the power of loosing and the power of binding) are granted to the Church, both are not granted to heresy. For this right is granted to priests alone. Rightly then does the Church that has real priests, claim this power, heresy

that has not priests of God cannot claim it. By not claiming it, heresy passes sentence on itself, that, as not having priests, it must not claim the priestly right.”—Migne XVI. 487. Again: —“Now let us see whether the Holy Ghost condones sins. But there can be no doubt on this point, since the Lord Himself has said, ‘Receive ye the Holy Ghost, whose sins you shall forgive,’ they are forgiven.’ Behold how sins are forgiven by the Holy Ghost. Men give the use of their ministry for the remission of sin, they do not exercise the right of any power. For not in their own name, but in the name of the Father, of the Son, and of the Holy Ghost do they remit sins. They supplicate, the Divinity condones. The service is human, the munificence is of celestial power.”—Migne XVI. 842.

St. Chrysostom.—“The Jewish priests had the power to cleanse the leprosy of the body, or rather not to cleanse it at all, but to decide on those who were clean, and you know what struggles there were for the sacerdotal dignity then. But these (the priests of the New Law) have received power not to cleanse the leprosy of the body but

the uncleanness of the soul, not to decide that it is cleansed, but to cleanse it absolutely ; so that they who despise them are much more wicked and worthy of a greater punishment than Dathan and his associates.”—Migne XLVIII. 644.

St. Jerome.—“But in accordance with his office when he (the priest and bishop) has heard the various sins, he knows who is to be bound and who is to be loosened.”—Migne XXVI. 122.

St. Augustin.—“The words, ‘Receive ye the Holy Ghost,’ show that it is not men who remit sin but the Holy Ghost *through them*, as the Gospel says in another place: ‘It is not you that speak, but the spirit of your Father that speaketh in you,’”—Migne XLIII. 67.

Counsel.—It is alleged that some vicious men may be invested with this power of forgiving sins. In answer, Judas was the most abominable traitor that ever lived. Yet we all know that Christ conferred upon him the power of administering Baptism and of working miracles ! Christ admitted him into His own sacred company, and never deprived him of the powers then conferred upon him. The traitor was tolerated

to the end, and his first suspension was by his own hand. But the Church has always been very careful about permitting any priest whose character is bad, to perform the priestly functions. If there is any good proof of his being negligent or wicked in performing his duty to God,—and any Catholic knowing of such is bound to report it to the Bishop,—he is quickly stripped of all ecclesiastical power. Besides, it must be remembered, that every priest of Christ, even the Pope, is bound to confess his sins to another priest, and to do penance, as often as he offends his heavenly Father.

CHAPTER XIV.

INDULGENCES.

CATHOLIC CREED.

AN Indulgence is the remission in whole or in part of the *temporal* punishment which is due to the justice of God after the sin and its eternal punishment are remitted. To gain an indulgence we must be in the state of grace and perform the works enjoined.

PROTESTANT PROTEST.

The Romish doctrine of Pardons (Indulgences) is a fond thing, vainly invented, and grounded upon no warranty of Scriptures, but rather repugnant to the Word of God.—Art. XXII.

TESTIMONY.

The power of granting them, St. Matthew xvi. 19—"And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt

ment with sin itself and the eternal punishment, as is manifest from the words of the prophet Nathan to David, 3 Kings xii. 13, 14—"The Lord also hath taken away thy sin; nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born of thee shall surely die."

At the intercession of martyrs, on their way to execution, bishops frequently granted an indulgence to penitents, as Tertullian (*Ad Martyr. c. 1* and Cyprian (*Ep. 9, 10, 13*) assure us.

Counsel.—Perhaps no doctrine of the Church has been so generally misunderstood or so bitterly opposed as that of Indulgences. The popular notion outside of the Catholic Church is that an indulgence is a license to commit sin, whereas it is a preventive of sin. *It is impossible for a person in the state of sin to obtain an indulgence.* The purpose of an indulgence is to remove the stain of sin after the sin itself has been forgiven, and it is only obtained by the performance of certain good works. It is difficult to understand why Protestants object to this most salutary practice, falsely accusing the Church of thus encouraging

the commission of sin. They teach that sinners are saved by faith alone; while the Church teaches that we must supplement our faith with a satisfaction for our sins. Now which is the easier way to be relieved from the effects of sin: by merely exercising faith, or by doing penance with an enlivened faith? Where then is the license to commit sin in the Catholic method?

Our Lord, by His death on the cross, redeemed the world; but death, and the other temporal punishments of Adam's sin, remain. So, too, though in the Sacrament of Penance we are forgiven the eternal punishments due to mortal sin, many temporal punishments remain. The remission of these temporal punishments, in whole or in part, is an Indulgence.

Could they but realize the difficulty the Catholic has in really gaining an indulgence they would readily admit that instead of being a license to commit sin, that an indulgence really acts as a preventative, for it brings to mind very vividly the real enormity of the offense which requires such rigorous penances for its forgiveness. It would be well for our adversaries to recall to

mind the practice of the Church in the early days of her history if they would get a correct idea of her teaching on this subject. We know that in times of great persecutions it was her practice to inflict severe penances on those of her children who wavered in their faith or in their allegiance to her rigid rules, and that she afterwards commuted them to lesser ones, and even remitted them altogether if the penitent showed signs of true sorrow, or, as often happened, one who was about to suffer martyrdom interceded for him. In later times when she changed her discipline in this particular, she allowed the repentant sinner to discharge the debt of temporal punishment due to sin by means of pilgrimages, the crusades, and even alms giving. In later times the Church substituted works more easy of accomplishment, such as prayer, etc., but she has ever and always taught that indulgences, far from being a license to commit sin, only remit the temporal punishment due to sin. To gain an indulgence we must be in a state of grace ; for, as a member of the body that has become dead through disease cannot be revived by any

medicine that might be administered, so too the soul which is dead from sin cannot be brought to life by any indulgence that we may attempt to gain.

CHAPTER XV.

EXTREME UNCTION.

CATHOLIC CREED.

EXTREME UNCTION is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

PROTESTANT PROTEST.

Extreme Unction is not a Sacrament of the Gospel, it having grown partly of the corrupt following of the Apostles.—Art. XXV.

TESTIMONY.

James v. 14, 15—"Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord :—And the prayer of faith shall save the sick man : and the

Lord shall raise him up : and if he be in sins, they shall be forgiven him."

"Let him bring in," etc. See here a plain warrant of Scripture for the Sacrament of Extreme Unction, so that any controversy against its institution would be against the express words of the sacred text in the plainest terms.

To learn whom is meant by "priests," let us turn to St. Paul's First Epistle to Timothy iv. 14—"Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood."

Mark vi. 13—And they cast out many devils, and anointed with oil many that were sick, and healed them."

Counsel.—On points not the subjects of much dispute we will dwell but briefly, just long enough to show that no single article of Catholic faith is contrary to the written Word of God, but rather existing in the Church since the time of Christ. The testimony of St. James regarding the Sacrament of Extreme Unction is so clear as to need no confirmation.

CHAPTER XVI.

HOLY ORDERS.

CATHOLIC CREED.

HOLY ORDERS is a Sacrament which gives grace and power to perform the public functions connected with the worship of God and the salvation of souls.

PROTESTANT PROTEST.

Holy Orders is not a Sacrament of the Gospel, it having grown partly of the corrupt following of the Apostles.—Art. XXV.

TESTIMONY.

Who are to be priests, Hebrews v. 1, 2, 4,—“For every high-priest taken from among men is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins.—Who can have compassion on them who are ignorant, and err : because he himself also is

encompassed with infirmity:—Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.”

St. Matt. xxviii. 18, 19, 20—“ And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth,—go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;—Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.”

“ All power,” etc. See here the warrant and commission of the Apostles and their successors, the bishops and pastors of Christ’s Church. He received from his Father *all power in heaven and in earth*; and in virtue of *this power*, he sends *them* (even as *his Father sent him*, St. John xx. 21) to *teach* not one, but *all nations*; and instruct them in *all truths*: and that he may assist them effectually in the execution of this commission, he promises to be with them (not for three or four hundred years only, but *all days*, even to the consummation of the world. How then could

the Catholic Church ever go astray ; having always with her pastors, as is promised, Christ himself, who is *the way, the truth, and the life?* St. John xiv.

Conferred by imposition of hands, Acts vi. 6—“ These they placed in the presence of the Apostles : and they praying imposed hands upon them.” Acts xiii. 3—“ Then they fasting and praying, and imposing their hands upon them, sent them away.” Acts xiv. 22—“ And when they had ordained for them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.”

Instituted by Christ, St. Luke xxii. 19—(See same passage, Chap. VIII.) ; St John xx. 22, 23 —(See same passage, Chap. XIII.)

Gives grace, 1 Timothy iv. 14—“ Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.” 2 Timothy i. 6—“ For which cause I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of hands.”

Our high-priest Jesus Christ, and the high-

priests of the law, Hebrews viii.—“Now of the things spoken, the sum is: We have such a high-priest, who is set on the right hand of the throne of majesty in the heavens,” Hebrews vii. 23, 27—“And the others, indeed, were made many priests, because, by reason of death, they were not suffered to continue:—Who (Jesus) needeth not daily, as other priests, to offer up sacrifices first for his own sins, and then for the people’s: for this He did once, by offering up Himself.”

Bishops, Acts xx. 28—“Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood.”

Romans x. 15—“And how can they preach unless they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!”

“Unless they be sent.” Here is an evident proof against all new teachers, who have all usurped to themselves the ministry without any lawful mission, derived by succession from the

Apostles, to whom Christ said, John xx. 21 : *As my Father hath sent me, I also send you.*

Woman, must not preach nor teach, 1 Cor. xiv. 34, 35—"Let women keep silence in the churches : for it is not permitted to them to speak, but to be subject, as also the law saith.—But if they would learn anything, let them ask their husbands at home For it is a shame for a woman to speak in the church." 1 Tim. ii. 11, 12—"Let the woman learn in silence, with all subjection. But I permit not a woman to teach, nor to use authority over the man : but to be in silence."

Counsel.—"Sacrifice and priesthood are, by the ordinance of God, in such wise conjoined, as that both have existed in every age. Whereas, therefore, in the New Testament, the Catholic Church has received, from the institution of Christ, the holy, visible sacrifice of the Eucharist, it must needs also be confessed, that there is, in that Church, a new, visible, and external priest-

NOTE.—"The minister of this Sacrament is a bishop. Only the Apostles and the bishops, their successors, are recorded in the inspired books of the New Law as conferring this Sacrament."

hood, into which the old has been translated. And the Sacred Scriptures show, and the tradition of the Catholic Church has always taught, that this priesthood was instituted by the same Lord, our Saviour, and that to the Apostles, and their successors in the priesthood, was the power delivered of consecrating, offering, and administering His Body and Blood, as also of forgiving and of retaining sins."

It is strange, in the light of experience, how lax in methods we regard the government of the Spiritual kingdom. We seem to think, also, that the family, society, and the state, are but artificial institutions, and not natural organizations imperatively demanded by the Divine conception of the universe. The natural order, the Divine order, requires that we have the family, society, and the state, as well as the Church, human laws simply fixing the methods by which the powers peculiar to each shall be administered. Now if the civil state, especially our own, finds it necessary for the highest welfare of its citizens to prescribe certain methods of administering the powers of which it is inherently possessed, how much more

is it necessary for the Church, of God's kingdom on earth, to have a system of administration. The state must have a head; so must the Church. The head of the state is bound by the constitutions of the people; the head of the Church is bound by the constitutions of Jesus Christ. The wishes, decrees and policies of both governments, of the state and of the Church, should be administered only by duly authorized representatives. To illustrate the last-mentioned principle: The seat of our civil government is located at Washington. From there ministers of the state are sent to every capital on the globe. Do we permit every Tom, Dick and Harry, who perchance presents an ambassadorial appearance, to depart with a portfolio? We do not; our foreign representatives must be appointed, sworn, instructed, and provided with proper state papers, before they can speak for us on foreign missions. Considering that these are wise provisions in our civil government, and that the government of God's kingdom is the perfection of wisdom, why do we believe that any individual with a frock coat, Roman collar, pious countenance, and of

good repute, is competent and qualified to represent the Church of Christ, whose government was placed in the hands of Peter and his successors? If the ministers of the state must be ordained, why not the ministers of the Church? The Holy Scriptures unquestionably show that those who are to preach the word of God, to absolve sinners, to baptize the nations, and to offer the sacrifice of the Mass, are a separate class of men, to whom the care of religion in general is especially confided, and that they receive certain graces for these purposes by the imposition of hands, that is, in the Sacrament of Holy Orders.

So important did the Council of Trent consider this sacrament that it tells us that: "As the ministry of so exalted a priesthood is a *divine* thing, it was meet, in order to surround it with the greater dignity and veneration that in the admirable economy of the Church there should be several distinct orders of ministers, intended by their office to serve the priesthood, and so disposed, as that, beginning with the clerical tonsure, they may ascend through the lesser to the greater orders."

The first of these orders is the clerical tonsure, symbolical of the crown of thorns worn by the Saviour, whom the young man so marked is so soon to represent. The order of Porter follows that of tonsure, and in the early ages consisted in taking care of the keys of the church, and seeing that none but those who were worthy dared to enter therein. In receiving this order the young man is told by the bishop to, "Conduct yourself as having to render an account to God for those things which are kept under the keys." The second amongst the minor orders is that of Reader, and when the Porter is about to receive it the bishop in the presence of the assembled people says to him: "Receive (this book) and be you a rehearser of the word of God, destined, if you approve yourself faithful and useful in the discharge of your office, to have a part with those who, from the beginning, have acquitted themselves well in the ministry of the divine word. The third order is that of Exorcist: To him is given power to invoke the name of the Lord over persons possessed by unclean spirits. In initiating him the bishop says: "Take this and com-

mit it to memory, and have power to impose hands on persons possessed, be they baptized or catechumens.

The fourth and last of the minor orders is that of Acolyte, whose duty is to attend those in holy orders. In his hand a lighted candle is put, and the bishop addresses to him these words: "Receive this wax light, and know that henceforward you are devoted to the light of the Church, in the name of the Lord." He then hands him empty cruets, intended to supply wine and water for the sacrifice, saying: "Receive these cruets, which are to supply wine and water for the Eucharist of the blood of Christ, in the name of the Lord.

In time, if the young man proves by the holiness of his life that he is a fit subject for the priesthood of Christ, he is allowed to take his first step in holy orders properly so-called. After being admonished in the most solemn manner by the bishop concerning the importance of the step he is about to take, he touches the chalice, Paten, cruets, and other articles used for the most august sacrifice, and the bishop then addresses to

him these words: "See what sort of ministry is confided to you: I admonish you therefore, so to comport yourself as to be pleasing in the sight of the Almighty God." After a time of probation he is raised to the second step in holy orders, namely Deacon. Being admonished of the importance of the duties that he is about to assume, the bishop hands him a copy of the Gospels with these words: "Receive power to read the Gospel in the Church of God, as well for the living as for the dead, in the name of the Lord."

Any one who has ever seen this dignity conferred on the young deacon by the hands of the successor of the Apostles is never likely to forget the awful solemnity with which the rite is vested, and is firmly convinced that he upon whom the honor is conferred becomes truly a priest of God according to the order of Melchisedech, when the consecrating bishop says to him: "Receive power to offer sacrifice to God, and to celebrate Mass as well for the living as for the dead." But hardly has he received that power when he receives another which has been granted to him, not by the powers of this earth but by Christ himself, when

he in the person of the bishop says : “ Receive ye the Holy Ghost : whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained ” .

When we think of the solemnity with which the Church has always invested this sacrament, and the care that she exercises lest any one who might prove unworthy might enter the sacred portals of her sanctuary, there to offer the living sacrifice of the living and true God, we cannot doubt the reality of the sacrament which she confers. Again, when we think that Christ himself has bestowed all the powers that the Church grants to the young priest and the necessity for the exercise of those powers if the life and the sacrifice of the son of God are to avail those for whom he suffered, we must not only admit the validity of the sacrament of Holy Orders as it exists in the Church of Christ to-day, but we must in solemn adoration kneel and from a grateful heart pour forth acts of love, praise and thanksgiving to our Lord and Saviour Jesus Christ the great High Priest of the Catholic and Apostolic Church.

CHAPTER XVII.

MATRIMONY.

CATHOLIC CREED.

The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage, and which bond cannot be dissolved by any human power.

PROTESTANT PROTEST.

The Sacrament of Matrimony is not a Sacrament of the Gospel, it having grown partly of the corrupt following of the Apostles.—Art. XXV.

TESTIMONY.

A Sacrament representing the indissoluble union of Christ and the Church, Ephesians v. 32—“This is a great sacrament; but I speak in Christ and in the church.”

Marriage not to be dissolved but by death, Genesis ii. 24—“Wherefore a man shall leave

father and mother, and shall cleave to his wife; and they shall be two in one flesh." St. Matthew xix. 6—"Wherefore they are no more two but one flesh. What therefore God hath joined together, let not man put asunder." St. Mark x. 11, 12—"And he said to them: Whosoever shall put away his wife, and marry another, committeth adultery against her." St. Luke xvi. 18—"Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery." Romans vii. 2, 3—"For the woman that hath a husband, whilst her husband liveth, is bound to the law: but if her husband be dead, she is loosed from the law of her husband.—Wherefore, whilst her husband liveth, she shall be called an adulteress if she be with another man: but if her husband be dead, she is free from the law of her husband: so that she is not an adulteress if she be with another man." 1 Cor. vii. 10, 11, 39—"But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband.—And if she depart, that she remain unmarried, or be reconciled

to her husband. And let not the husband put away his wife.—A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord.”

St. Augustin.—“In all nations and amongst all mankind indiscriminately, the good of marriage consists in propagating the human race, and promoting chastity; but among the people of God there is an additional consideration, *the holiness of the sacrament*, which renders it unlawful, even in case of a divorce, for either part to marry during the lifetime of the other.”—Tom. 6, c. 24.

Counsel.—To every truly devoted husband or wife the idea of divorce is repugnant, sinful, and unnatural. The foundation-stones of a happy family life are love and fidelity, and these qualities are in nowise promoted by the law of divorce. The best that can be said for divorce is that it provides an avenue of escape for those who become dissatisfied with the obligations of their marriage contracts. Without respect for public morals; without respect for innocent offspring; without respect, we may say, for the Christian

Religion, the law grants a special privilege to the unfaithful, the dissatisfied, the hard of heart, by allowing him or her to have a bill of divorce. Disciples of the Protestant religion may object to this broad statement of the case by saying that only on the ground of adultery is divorce lawful. The exception which our Lord makes in *the case of adultery* (Matt. v. 32) does not refer to a severance of the bond of matrimony, but only to a separation from bed and board; for in the same place he declares that he who marries a divorced woman—though she may have been divorced for adultery—commits adultery, which could not be if the bond of marriage were entirely loosed in the case of adultery. It is entirely proper, and advisable, in certain cases, for husband and wife, for a time at least, to live apart. But if they separate for any reason, they must remain unmarried or become reconciled. (1 Cor. vii. 11.) Nine-tenths of the divorces are granted in cases in which, if a little diplomacy had been used, reconciliations could have been effected. Who will gainsay, then, that diplomacy, or rather reasonable consideration, and not divorce, is in such cases the

proper expedient. If God has appointed a better way, can it be said that an infelicitous couple are warranted in obtaining a divorce in order to satisfy their want of mutual forbearance? Must the Divine law be repealed in order that the hard of heart shall not be humiliated? Another reason given for divorce is, that after the consummation of the marriage contract one of the parties may discover that he or she loves another person better. This idea is also repugnant to the honorable sense; for when two persons have set their affections on each other,—and otherwise they should not marry,—it is absolutely impossible for either of them to shift those affections without the concurrence of the will, and if the troth has been pledged, such a shifting constitutes a grievous sin, for which hell's fire, and not divorce, is the proper palliative.

Christ, speaking of the New Law, says without restriction: "Every one that putteth away his wife and marrieth another committeth adultery." (Luke xvi. 18.) Again the Pharisees asked him: "Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have

ye not read, that he who made man from the beginning, made them male and female? And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him. Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: *but from the beginning it was not so.*" Moses on the ground of adultery permitted divorce; but, says our Lord, "from the beginning it was not so." It was because of the wickedness and hardness of men's hearts that divorce was granted under the Mosaic law. Christ came to purify men's hearts and to establish a higher order of morality. "Therefore," says He, "now they are not two, but one flesh. What God hath joined together, let no man put asunder." If we contend that divorce is now necessary, we thereby declare that Christ has failed in establishing a higher order of morality and that mankind has

sunk again into the state of lust and iniquity which Moses was unable to reform.

Protestants denied the sacramental character of matrimony. But unjustly, since Christ gave it *all the marks of a sacrament*. He made it an *outward sign of inward grace*; in the first place by making it a representation of His own union with the Church. St. Paul says: "The husband is the head of the wife, as Christ is the head of the Church Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it. (Eph. v. 22-29.) Now matrimony could not represent the union of Christ with the Church, and on this very ground impose special obligations on man and wife, unless it also conferred *grace* upon them to fulfill these obligations. Since, therefore, Christ not only restored marriage to its original perfection, but also made it a figure of His union with the Church, it is, like the other sacraments, a *sign* instituted by God, and productive of grace. Therefore St. Paul calls it a great sacrament or mys-

tery, "in Christ and in the Church."—(Eph. v. 32).

One more objection may be raised against the indissolubility of the marriage contract, by those who disregard its sacramental character, to wit, that being a contract between two persons when it is violated by one it should not be binding upon the other. Let us see if this principle is sound, even in legal ethics. The American colonies by a voluntary compact entered into a union of states. They became, as man and wife in marriage, one and inseparable. Almost a century later certain of these states, declaring that the rest were cohabiting with strange institutions, viz., the freedom of the negro and the subjection of state rights, sought to have the original contract annulled; the South, as it were, sought to obtain a divorce from the North. We all know the result: a million lives were sacrificed in the vindication of the principle that the union of states is indissoluble. The stability of governments requires that this principle be maintained at all cost, even though dissolution in some instances might bring happier results. The family

is the most perfect of all governments ; and it is the union of families, not of individuals, which makes the state. Corrupt the family life, and the state shall decline ; corrupt the state, and if the family life be pure, the corruption cannot last. Therefore, aside from religious considerations, the same principles which are invoked to preserve the national unity and stability should with stricter application be enforced to preserve the unity and sanctity of the home.

Need we carry the controversy farther. He is blind indeed to passing events who does not realize the awful length to which the divorce evil has gone. One state in the union has a record of 5,000 divorces for a single year ; and the general rate is constantly increasing. In dismay, in alarm, and in a sense of helplessness, the Protestant ministers of the land are appealing for legislative reform. They are either ignorant or oblivious of the truth that only the grace of God can meet the emergency. Christ alone, of all lawgivers, has been able to restore marriage to its original indissolubility. He will not come again for that purpose ; but He has left all power

to His Church, which has never permitted, and never will permit, a man or wife to marry a second time while his or her first spouse is living. That the restriction, if it may be called such, does not work a hardship is amply evidenced by the fact that among 300,000,000 Roman Catholics, who are bound by it, there is no serious dissatisfaction.

CHAPTER XVIII.

MOTHER OF GOD.

CATHOLIC CREED.

THE Blessed and Spotless Virgin Mary occupies the highest place in Heaven next to God Himself. She stands as the Queen of Intercessors between man and his Creator. To her is paid the greatest honor that can be offered to a saint of God.

PROTESTANT CREED.

The invocation of the Blessed Virgin is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.—Art. XXII. (Many Protestants, also, regard the Mother of Christ as a woman entitled to no special prominence.)

TESTIMONY.

Her dignity, St. Luke i. 28, 42, 43—“And the angel being come in, said to her: Hail, full of

grace, the Lord is with thee: blessed art thou among women.—And she (Elizabeth) cried out with a loud voice, and said: Blessed art thou among women; and blessed is the fruit of thy womb.—And whence is this to me, that the mother of my Lord should come to me?"

All generations of true Christians shall call her blessed, St. Luke i. 48.—“Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed.”

“Shall call me blessed.” These words are a prediction of that honor which the Church in all ages should pay to the Blessed Virgin. Let Protestants examine whether they are any way concerned in this prophecy.

Her divine maternity, St. Matthew i. 19, 20.—“Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.—But while he thought on these things, behold, the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of

the Holy Ghost." St. Luke i. 30, 31.—"And the angel said to her : Fear not, Mary ; For thou hast found grace with God :—Behold, thou shalt conceive in thy womb, and shalt bring forth a son ; and thou shalt call his name Jesus."

As an intercessor, John ii. 3, 4.—"And the wine failing, the mother of Jesus saith to him : They have no wine. And Jesus saith to her : Woman, what is it to me and to thee ? my hour is not yet come."

"My hour," etc. Though the hour had not yet come for Our Lord to enter upon His public mission, which was to end on Calvary, and which was so dreadful for His human nature to contemplate, because of the sufferings and ignominies to be endured, yet at Mary's suggestion He consents to perform His first miracle, and the water was made wine.

Chrysostom.—"The Lord did not choose a rich or distinguished woman to be his mother ; but that blessed Virgin whose soul was adorned with all the virtues. For as the blessed Mary preserved chastity above all human nature, because of this did she conceive the Lord in her womb.

To this most holy Virgin and Mother of God, having recourse, we will experience the utility of her intercession. Thus also let those particularly who are virgins, fly to her.

She will preserve for you the most beautiful, the most precious, the most uncorruptible possession of virginity."

And again: "A great miracle truly, my beloved brethren, was the ever-blessed Virgin. For who has been, or ever will be, greater or more illustrious? She alone fills the heavens and the earth with her amplitude. For who more holy? Not the prophets, not the Apostles, not the martyrs, not the patriarchs, not the angels, not the Thrones, not the Dominations, not the Seraphim, not the Cherubim; not, in fine, anything amongst created things, visible or invisible, greater or more excellent can be found.

"This is she the handmaid of God and the one who bore Him, at the same time virgin and mother. . . . Hail, therefore, mother, maiden, virgin, throne, ornament of the Church, its glory and its firmament, pray for us assiduously to thy Son, our Lord Jesus Christ; that through thee

we may find mercy in the day of judgment, and by thy grace and goodness come into possession of those things which the Lord has preserved for those who love Him.”—Office of the Blessed Virgin, Roman breviary.

Athanasius.—“Here now, oh daughter of David ; incline thine ear to our prayers.—We raise our cry to thee. Remember us, oh ! most Holy Virgin, and for the feeble eulogiums we give thee, grant us great gifts from the treasures of thy graces, thou, who art full of grace.—Hail, Mary, full of grace, the Lord is with thee, Queen and Mother of God, intercede for us.”—Serm. in Annunt.

Ephrem of Edessa.—“We fly to thy patronage, Holy Mother of God ; protect and guard us, under the wings of thy mercy and kindness.—Most merciful God, through the intercession of the Most Blessed Virgin Mary, and of all the Angels, and of all the Saints, show pity to thy creature.”—Serm. de. Laud. B. Mar. Virg.

Epiphanius.—“Her body was, I own, holy, but she was no God. She continued a virgin, but she is not proposed for our adoration ;—she her-

self adoring Him who, having descended from heaven and the bosom of his Father, was born of her flesh. . . . Though, therefore, she was a chosen vessel, and endowed with eminent sanctity, still she is woman, partaking of our common nature, but deserving of the highest honors shown to the saints of God.—She stands before them all on account of the heavenly mystery accomplished in her. But we adore no saint: and as this worship is not given to angels, much less can it be allowed to the daughter of Ann.—Let Mary, therefore, be honored; but the Father, Son, and Holy Ghost alone be adored; let no one adore Mary.”—Adv. Collyridianos Haer. 59.

Counsel.—“The doctrine of the Immaculate Conception has been that of the Church from the earliest times—was so well known and generally diffused, that Mahomet took it, with other Christian truths, in forming his new religion; so irrefragable, that Luther even, after abandoning the one sheepfold of the Shepherd, strenuously maintained it. It was implied in decisions of many sovereign pontiffs, and in the decree of the Council of Trent (1545–63) on Original Sin. It

was woven into the very heart of the Catholic world by devotions and festivals." Pope Pius IX declared it formally 1854. It is simply the belief that the Blessed Virgin Mary was always exempted from the guilt of original sin; though she was conceived and born of human parents, Joachim and Anna.

CHAPTER XIX.

SAINTS.

CATHOLIC CREED.

THE Communion of Saints means the union which exists between the members of the Church on earth with one another, and with the blessed in Heaven and with the suffering souls in Purgatory. The faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in Heaven, while both the saints in Heaven and the faithful on earth help the souls in Purgatory.

PROTESTANT PROTEST.

The Invocation of Saints is a fond thing, vainly invented, and grounded upon no warranty of Scriptures, but rather repugnant to the Word of God.—Art. XXII.

TESTIMONY.

Departed, assist us by their prayers, St. Luke xvi. 9—"And I say to you : Make to yourselves

friends of the mammon of iniquity ; that when you shall fail, they may receive you into everlasting dwellings."

"May receive." By this we see that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven.

We have communion with them, Hebrews xii. 22, 23—"But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels.—And to the church of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect."

They shall have power over nations, Apocalypse ii. 26, 27—"And he that shall overcome, and keep my works unto the end, to him I will give power over nations ;—And he shall rule them with a rod of iron ; and as the vessel of a potter they shall be broken."

"Power over nations." This shows, that the saints, who are with Christ our Lord in heaven, receive power from him to preside over nations and provinces, as patrons ; and shall come with

him at the end of the world, to execute his will against those who have not kept his commandments.

They know what passes between us, St. Luke xv. 10—"So, I say to you, there shall be joy before the angels of God upon one sinner doing penance."

"Before the angels." By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it.

1 Corinthians xiii. 12—"We see now through a glass in a dark manner; but then face to face. Now I know in part: but then I shall know even as I am known."

1 John iii. 2—"Dearly beloved, we are now the sons of God: and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him: because we shall see him as he is."

They are with Christ in heaven, before the general resurrection, 2 Cor. v. 1, 6, 7, 8—"For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a

house not made with hands, eternal in heaven.—Therefore, having always confidence, knowing that, while we are in the body, we are absent from the Lord :—(For we walk by faith and not by sight.)—We are confident, I say, and have a good will to be absent rather from the body, and to be present with the Lord.”

Philippians i. 23, 24—“But I am straitened between two: having a desire to be dissolved, and to be with Christ, being by much the better: But to remain in the flesh is necessary for you.”

Apocalypse iv. 4—“And round about the throne were four and twenty seats: and upon the seats, four and twenty ancients sitting, clothed in white garments, and golden crowns on their heads:” vi. 9—“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.”

“Under the altar.” Christ, as man, is this altar, under which the souls of the martyrs live in heaven: as their bodies are here deposited under our altars.

Apocalypse vii. 9, 14, 15—“After this I saw a

great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands :—And I said to him : My Lord, thou knowest. And he said to me : These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.—Therefore, they are before the throne of God, and serve him day and night in his temple : and he, that sitteth on the throne, shall dwell over them :” xiv. 1, 4—“ And I saw : and behold, a Lamb stood on Mount Sion, and with him a hundred forty-four thousand having his name and the name of his Father written in their foreheads. These are they who were not defiled with women : for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God, and to the Lamb :” xix. 1, 5—“ After these things I heard as it were the voice of many multitudes in heaven, saying : Alleluia : salvation, and glory, and power is to our God :—And a voice came out from the throne,

saying : Praise ye our God all his servants, and you that fear him, little and great."

For their invocation, Romans xv. 30—"I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God." Ephesians vi. 18, 19—"By all prayer and supplication praying at all times in the Spirit ; and in the same watching with all instance and supplication for all the saints : And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel." 1 Thess. v. 25—"Brethren, pray for us." Hebrews xiii. 18—"Pray for us : for we trust that we have a good conscience, being willing to behave ourselves well in all things."

Origen.—"We may be allowed to say of all the holy men who have quitted this life, retaining their charity towards those whom they left behind, that they are anxious for their salvation, and that they assist them by their prayers and their meditation with God. For it is written in the book of Machabees, 'This is Jeremiah, the prophet

of God, who always prays for the people.'—Lib. 3. in Cant. Cantic. Again:—'I will fall down on my knees, and, not presuming, on account of my crimes, to present my prayer to God, I will invoke all the saints to my assistance. O ye saints of Heaven, I beseech you with a sorrow full of sighs and tears, fall at the feet of the Lord of Mercies for me, a miserable sinner.'—Lib. 2, de Job.

Cyprian.—“Let us be mindful of one another in our prayers; . . . And may the charity of him who, by divine favor, shall first depart hence, still persevere before the Lord; may his prayer, for our brethren and sisters, be unceasing.”—*De Habitu Virg.*

St. Hilary.—“According to Raphael, speaking to Tobias, there are angels who serve before the face of God, and who convey to him the prayers of the suppliant. It is not the character of the Deity that stands in need of this intercession, but our infirmity does.—God is not ignorant of anything that we do; but the weakness of man, to supplicate and obtain, calls for the ministry of the spiritual intercession.”—In Psalm 129.

St. Basil.—(In celebrating the Feast of the Forty Martyrs.) “O ye common guardians of the human race, co-operators in our prayers, most powerful messengers, stars of the world and flowers of churches, let us join our prayers with yours.”—Hom. 19.

Counsel.—Protestant objection to the doctrine of the Communion of Saints, as taught by the Catholic Church, is based on the erroneous belief that there are no ministering spirits between God and man, that God deals directly with each one of us, and that it is a reflection on His infinite love to hold that an intercessor is ever necessary for us. Christ’s death on the cross was an intercessory act whereby He satisfied the justice of God for the sins of the world and purchased our redemption. And the Scriptures teem with evidences that the good angels assist us, pray for us, protect us, and exhort us to do good: “Are they (the angels) not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation? (Heb. i. 14.) “When thou didst pray with tears and didst bury the dead, I (the angel Raphael) offered thy

prayers to the Lord." (Tob. xii. 12.) And according to the Apocalypse (viii. 3, 4), an angel bears the incense of the prayers of the saints before the throne of God. An angel admonished Cornelius the centurion to send for Peter that he might instruct him in the faith (Acts x.); an angel exhorted the Apostles to the faithful discharge of their office (Acts v. 20). "He hath given His angels charge over thee to protect thee in all thy ways. In their hands they shall bear thee up, lest perchance thou dash thy foot against a stone." (Ps. xc. 10-12.) It was an angel who saved Lot from the destruction of Sodom (Gen. xix.); an angel rescued young Tobias from manifold dangers. The ministry of the angels, as thus proven, amply refutes the contrary doctrine that there is no intercessory medium between God and His subjects. Realizing this it is easy to comprehend that the saints of God, being now pure spirits with the angels in heaven, and being still anxious for the salvation of mankind, like the angel Raphael do "offer our prayers to the Lord."

That which is natural is by that fact reasonable.

And natural law, be it remembered, is in accord with Divine law. Let us compare our conduct then in seeking temporal favors from our superiors with that in seeking spiritual favors from God. The President of the United States, except for his official character, differs not from the ordinary citizen. There are perchance thousands of men in the country equally as good, virtuous, noble and dignified as he; yet what course do we usually pursue when we are applying for Executive favor? Do we telegraph His Excellency to call and see us? or with finer courtesy do we notify him that we will call upon him at a certain hour? You smile at the questions, but why? Undoubtedly the President, as President, has the same kind regard for each law-abiding citizen as he has for the individual members of his cabinet; wherefore we should expect as much consideration from his hands in the way of political favor as may the biggest politician of his party. Nevertheless, the natural thing for us to do in such a case is to propose our application through some more influential person. At such times we are invariably conscious of our lack of importance;

we want the job, and we know our boasted equality doesn't go as well as a little outside influence. The ordinary Catholic is honest with himself in believing that there are persons more influential than he at the Throne of Heaven. *He always prays to God*, beseeching oftentimes, however, the saints to assist him in his supplications. Again, why do the angels pray for us and minister for us if their ministrations are of no avail? And if the angels can and do assist us in Heaven, assuredly the saints of God, being now received into eternal glory, can and do pray for us with effect to Him to whom our Lord also prayed for us.

CHAPTER XX.

FASTING.

CATHOLIC CREED.

THE Church counsels her children to fast and abstain, to pray and do good, in order that they may mortify their evil passions and satisfy for their sins.

PROTESTANT PROTEST.

Voluntary works besides, over and above God's Commandments, which Catholics call works of supererogation, cannot be taught without arrogance and impiety.—Art. XIV.

TESTIMONY.

Is of great efficacy against the devil, St Mark ix. 28—"And he said to them: This kind can go out by nothing, but by prayer and fasting."

And is to be observed by all the children of Christ, St. Matthew ix. 15—"And Jesus said to

them : Can the children of the bridegroom mourn as long as the bridegroom is with them ? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast."

St. Mark ii. 20—"But the days will come when the bridegroom shall be taken away from them : and then they shall fast in those days."

St. Luke v. 35—"But the days will come, when the bridegroom shall be taken away from them ; then they shall fast in those days."

Acts xiii. 3—"Then they, fasting and praying, and imposing their hands upon them, sent them away."

Acts xiv. 22—"And when they had ordained for them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed."

2 Cor. vi. 5—"In stripes, in prisons, in seditions, in labors, in watchings, in fastings."

2 Cor. xi. 27—"In labor and painfulness, in watchings, in hunger and thirst, in many fastings, in cold and nakedness."

Christ's fast of forty days, St. Matthew iv. 2—

“And when he had fasted forty days and forty nights, he was afterwards hungry.”

Hermas. (One of those distinguished Christians to whom St. Paul sends salutations in the Epistle to the Romans.)—“The first thing we have to do is to observe the Commandments of God. If afterwards a man wishes to add thereunto any good work, such as fasting, he will receive the greater recompense.”—Precepts and Similitudes.

Cyprian.—“Before him let the soul bow down : to him let our sorrow make satisfaction : . . . By fasting, by tears, and by moaning, let us appease, as he himself admonishes, his indignation.”—*De Lapsis*. “Purge away your sins by works of justice, and by alms-deeds which may save the soul.”—*Ib*.

St. Augustin.—“It is not enough that the sinner change his ways, and depart from his evil works, unless by penitential sorrow, by humble tears, by the sacrifice of a contrite heart, and by alms-deeds, he may make satisfaction to God for what he has committed.”—*Homil. I. T. x*.

Ambrose.—“Let Christ see thee weeping, that

he may say, ‘Blessed are they that mourn, for they shall be comforted’ (Matt. v. 4). Therefore did he immediately pardon Peter, because he wept bitterly; and if thou weep in like manner, Christ will look on thee, and thy sin will be canceled. . . . Let no consideration then withhold thee from doing penance. In this imitate the Saints, and let their tears be the measure of thy own.”—*De Poenit.* c. 10.

Counsel.—“According to the Apostolical Canons, which the learned Bishop Beveridge says were framed by the disciples of the Apostles about the end of the second century, the primitive Christians fasted on Wednesdays and Fridays, and whatever had been saved by abstinence was always laid out in relieving the necessities of the poor.”

NOTE.—“Lent or the season of the forty days’ fast in the Catholic Church is a practice of apostolic origin. It is held every year in memory of the Saviour’s fast of forty days in the desert. It was confirmed in the year A. D. 142 by Pope St. Telesphorus, and has continued throughout Christendom down to the present time.”—*Festal Year.*

CHAPTER XXI.

RELICS AND IMAGES.

CATHOLIC CREED.

It is not allowed to pray *to* the crucifix or images and relics of the saints, for they have no life, nor power to help us, nor sense to hear us. We pray *before* them because they enliven our devotion by exciting pious affections and desires, and by reminding us of Christ and of the saints, that we may imitate their virtue.

PROTESTANT PROTEST.

The Romish doctrine concerning Worshipping and Adoration of Images and Reliques, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.—Art. XII.

TESTIMONY.

Miraculous, 4 Kings xiii. 21—"And some that were burying a man, saw the rovers, and cast the

body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet."

St. Matthew ix. 20, 21—"And behold, a woman, who was troubled with an issue of blood twelve years, came before him, and touched the hem of his garment.—For she said, within herself: If I shall but touch the hem of his garment, I shall be healed."

Acts xix. 11, 12—"And God wrought special miracles by the hand of Paul.—So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them."

NOTE.—At Lyons the church of St. Irenaeus was built over the tomb of St. Epipoy and St. Alexander, who were martyred under Marcus Aurelius (Roman Emperor 222–235). It was at first subterraneous; but in the fifth century St. Patiens erected the present church. Here were collected the bones of the martyrs under Severus (Emperor 193–211) in the year 202. In the year 1562, the Calvinists took Lyons, demolished the altars, and mixed the bones of beasts with those of the martyrs."—*Ages of Faith.*

St. Gregory Nyssen.—“This holy altar at which we stand . . . is dedicated and consecrated to the worship of God.”—Ages of Faith.

St. Basil.—“Whoever touches the bones of a martyr, on account of the eminent grace of the body, will become a partaker in the sanctification.”—Serm. in Psalm 115.

St. Chrysostom.—(Speaking of St. Ignatius.) “Not the bodies alone, but the very tombs of the saints are filled with spiritual grace.”—Ages of Faith.

St. Augustin.—(Replying to the pagans.) “We do not erect temples to the martyrs, but we honor their sepulchres as having rendered testimony to the truth.”—*De Civitate Dei*.

Counsel.—“St. Ignatius (A. D. 109) was delivered up to be devoured by lions in the amphitheatre at Rome. After the victim had been despatched, the faithful deacons who had accompanied him on his journey, gathered up, as we are told, the few bones which the wild beasts had spared, and carrying them to Antioch, deposited them there religiously in a shrine, round which annually, on the day of his martyrdom, the

Faithful assembled, and in memory of his self-devotion, kept vigil a round his relics ! ”—Moore.

Tertullian.—(In his account of the modes and customs of his fellow-Christians.) “ We sign ourselves with the sign of the cross in the forehead, whenever we go to the bath, or sit down to meat, when we light our candles, when we lie down and when we sit.” (Crossing enough, God knows, to serve the most particular old Catholic lady in all Ireland for a week.)—Moore.

Counsel.—“ In the year 814, when Leo, the Armenian, assembled several bishops in order to induce them to break images, Euthymius, metropolitan of Sardis, thus addressed him :—‘ Know, sire, that for eight hundred years and more since Christ came into the world, he has been painted and adored in his image. Who will be bold enough to abolish so ancient a tradition?’ ” Moore.

Hilary.—“ The holy blood of the martyrs is everywhere received, and their venerable bones daily bear witness.”—L. contra Constant.

Ephrem.—“ The grace of the Divine Spirit, which works miracles in them, ever resides in

the relics of the Saints.”—In Encom. omnium Mart.

Ambrose.—“I honor, therefore, in the body of the martyr, the wounds that he received in the name of Christ; . . . I honor the body which has taught me to love the Lord, and not fear death for his sake.”—Serm. 55.

Chrysostom.—“Next to the power of speech, the monuments of the saints are best adapted, when we look on them, to excite us to the imitation of their virtues. . . . For this reason, then, has God left us the remains of the saints!—Lib. contra Gent. “That which neither riches nor gold can effect, the relics of martyrs can. Gold never dispelled diseases nor warded off death; but the bones of the martyrs have done both. In the days of our forefathers, the former happened; the latter in our own.”—Homil. 67, de St. Drosid. Mart.

Nilus.—“In the chancel of the most sacred temple, towards the east let there be one and only one Cross. . . . Let the sacred temple be filled with pictures well executed by the most celebrated artists, representing the most

remarkable events of the Old and New Testaments; that the unlettered and those who are incapable of reading the divine Scriptures may, by the sight of the pictures, be instructed in the virtuous deeds of those who have served the true God, according to his own will and command.” —Lib. 4, Ep. 61.

Counsel.—The Protestant Protest is founded wholly on a wrong conception of Catholic doctrine. The Church has never permitted the “worshiping and adoration of images.” Catholics simply respect and venerate the statues and relics of the saints or soldiers of Christ, in much the same manner that we all honor the monuments and remains of our country’s martyrs: the latter inspire patriotism and love of country; the former inspire prayer and love of God. Images and paintings reach the soul through the sight, the noblest of the senses, as music does through the ear; and who among Protestants would dispense with the faith-awakening powers of sacred music? Sculpture and painting, like music, are fine arts, and both should be devoted to God’s service.

CHAPTER XXII.

PURGATORY AND PRAYERS FOR THE DEAD.

CATHOLIC CREED.

PURGATORY is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their grievous sins. The faithful on earth can help the souls in Purgatory by their prayers.

PROTESTANT PROTEST.

The Romish doctrine concerning Purgatory (and Prayers for the dead), is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather répugnant to the Word of God.—Art. XXII.

TESTIMONY.

2 Machabees xii. 43, 46—“And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for

the sins of the dead, thinking well and religiously concerning the resurrection—It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.”

Purgatory, or a middle state of souls, suffering for a time, on account of their sins, is proved by those many texts of Scripture, which affirm that God will “render to every man according to his works:” so that such as die in lesser sins shall not escape without punishment: for which also see St. Matthew xii. 36—“But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.”

“Every idle word.” This shows there must be a place of temporal punishment hereafter, where these slighter faults shall be punished.

Apocalypse xxi. 27—“There shall not enter into it any thing defiled, or any one that worketh abomination, or a lie; but they who are written in the book of life of the Lamb.”

St. Matthew xii. 32—“And whosoever shall speak a word against the Son of man it shall be forgiven him: but he that shall speak against

the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

"Nor in the world to come." From these words St. Augustin and St. Gregory gather, that some sins may be remitted in the world to come: and consequently that there is a purgatory or a middle place.

1 Corinthians iii. 13, 14, 15—"Every man's work shall be made manifest: for the day of the Lord shall declare it, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is.—If any man's work abide, which he hath built thereupon, he shall receive a reward.—If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire."

1 Peter iii. 18, 19, 20—"Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death, indeed, in the flesh, but brought to life by the Spirit.—In which also he came and preached to those spirits who were in prison:—Who in time past had been incredulous, when they waited for the patience of God in the days of Noe, when the

ark was a building : in which a few, that is, eight souls, were saved by water."

"Spirits in prison." See here a proof of a third place, or middle state of souls : for these spirits in prison, to whom Christ went to preach after his death, were not in heaven, nor yet in the hell of the damned ; because heaven is no prison, and Christ did not go to preach to the damned.

Tertullian.—(In speaking of the wife who survives her husband.) "She should pray for her husband's soul, solicit for him refreshment, and offer on the anniversaries of his death."—Moore.

Cyril of Jerusalem.—Then (in the Sacrifice of the Mass) we pray for the Holy Fathers and the Bishops that are dead ; and in short, for all those who are departed this life in our communion ; believing that the souls of those, for whom the prayers are offered, receive very great relief, while this holy and tremendous Victim lies upon the altar."—Catech. Mystag. 5.

Ambrose.—(In his Funeral Oration on the two Emperors, Valentians.) "Blessed shall you both be if my prayers can avail anything. No day

shall pass, in which I will not mention you with honor ; no night in which you shall not partake of my prayers. In all my oblations I will remember you."

Epiphanius.—"There is nothing more opportune, nothing more to be admired, than the rite which directs the names of the dead to be mentioned. They are aided by the prayer which is offered for them, though it may not cancel all their faults.—We mention both the just and sinners, in order that for the latter we may obtain mercy."—Haer. 55.

Chrysostom—"It is not in vain that oblations and prayers are offered and alms given for the dead. So has the Divine Spirit ordained that we might mutually assist one another."—Homil. 21. "Not without reason was it ordained by the Apostles, that in celebrating the Sacred Mysteries the dead should be remembered ; for they well knew what advantage would thence be derived to them."—Homil. 3. in Epist. ad Philip.

Ephrem.—(Of Edessa. In his Testament.) "My brethren, come to me, and prepare me for my departure, for my strength is wholly gone.

Go along with me in psalms and in your prayers, and please constantly to make oblations for me. When the thirtieth day shall be completed, then remember me; for the dead are helped by the offerings of the living.—Now listen with patience to what I shall mention from the Scriptures. Moses bestowed blessings on Reuben after the third generation (Deut. xxxiii. 6); but, if the dead are not aided, why was he blessed? Again, if they be insensible, hear what the Apostle says:—‘If the dead rise not again at all, why are they then baptized for them?’ (1 Cor. xv. 29.)”

Ambrose.—(Commenting on 1 Cor. iii. 13, 14, 15.) “The Apostle said, ‘He shall be saved, yet so as by fire,’ in order that his salvation be not understood to be without pain. He shows that he shall be saved indeed, but that he shall undergo the pain of fire, and be thus purified; not like the unbelieving and wicked man who shall be punished in everlasting fire.”—Comment. in 1 Ep. ad Cor.

St. Augustin.—“Some undergo temporal punishment in this life only; others after death; and others both here and hereafter; yet all before

that most severe and last judgment. But all who suffer temporal punishment after death, do not go into the eternal torments, which shall be the portion of some after the general judgment. For, as we have said before, what is not forgiven to some in this world, is forgiven them in the world to come; (Matt. xii. 32.) that they may escape eternal torments.”—August, Tom. 5, *De Civitate Dei*, lib. 21, c. 13.

Counsel.—A Protestant writer (W. Mallock) says, “As to this doctrine of Purgatory—which has so long been a stumbling-block to the whole Protestant world—time goes on, and the view men take of it is changing. It is becoming fast recognized on all sides that it is the only doctrine that can bring a belief in future rewards and punishments into anything like accordance with our notions of what is just and reasonable. So far from its being a superfluous superstition, it is seen to be just what is demanded at once by reason and morality, and a belief in it to be not only an intellectual assent, but a partial harmonizing of the whole moral ideal.”

CHAPTER XXIII.

CONTINENCY.

CATHOLIC CREED.

THE Church, speaking for Christ, and in accordance with Holy Writ, requires her ministers to live a life of continency, for “he that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.”

PROTESTANT PROTEST.

Priests are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage. It is lawful for them to marry at their own discretion.—Art. XXXII.

TESTIMONY.

Continency possible, St. Matthew xix. 11, 12—
“All receive not this word, but they to whom it is given.—For there are eunuchs, who were born so from their mother's womb : and there are

eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it.

“All receive not this word.” That is, All receive not the gift of living singly and chastely unless they pray for the grace of God to enable them to live so, and for some it may be necessary to that end to fast as well as pray : and to those it is given from above.

“There are eunuchs, etc.” This text is not to be taken in the literal sense ; but means, that there are such, who have taken a firm and commendable resolution of leading a single and chaste life in order to serve God in a more perfect state than those who marry : as St. Paul clearly shows 1 Cor. chap. vii. 37, 38.

The practice commended, 1 Cor. vii. 7, 8, 27, 38, 40—“For I would that all men were even as myself : But every one hath his proper gift from God ; one after this manner, and another after that.—But I say to the unmarried and to the widows : It is good for them if they so continue, even as I.—Art thou bound to a wife ? seek not to be loosed. Art thou loosed from a

wife? seek not a wife.—Therefore doth he that giveth his virgin in marriage, doeth well : and he that giveth her not, doeth better.—But more blessed shall she be, if she so remain, according to my counsel ; and I think that I also have the Spirit of God.”

“ Were even as myself.” That is, that all embraced the virtue of continence.

Commended by Christ, Matt. XIX. 27, 29.—
“ Then Peter answering, said to him : Behold we have left all things, and have followed thee : what therefore shall we have ? ” . . . “ And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name’s sake ; shall receive an hundred-fold, and shall possess life everlasting.”

For reasons which particularly have place in the clergy, 1 Cor. vii. 32, 33, 35,—“ But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.—But he that is with a wife, is solicitous for the things of the world, how he may please his wife : and he is divided.—And this I speak for your

profit : not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment."

The breach of the vow damnable, 1 Timothy v. 12—"Having damnation, because they have made void their first faith."

"Their first faith." Their vow, by which they had engaged themselves to Christ.

St. Siricius (Pope from 384 to 398).—"In his memorable Decretal letter to the bishops of Spain enforced the law of clerical celibacy with earnestness and vigor. Priests and deacons must abstain from all sexual intercourse, whether with wives married before ordination or with others.

To such as had erred through ignorance in this regard Siricius allows condonation of the past on condition of future continence, though forbidding their promotion to any higher clerical order : but such as defend the practice are to know themselves to be degraded from their office, and forbidden ever again to officiate, by the authority of the Apostolical See.—The Anglican Dictionary of Christian Biography, Vol. III, p. 697.

“Observe that Pope Siricius introduced no new legislation, but simply enforced existing canons.”

—Right Rev. Monsignor Loughlin.

Jerome—“The apostles were either virgins, or men who after (one) marriage became continent ; and the persons now chosen for bishops, priests, and deacons, are either virgins or widowers, or at least men who remain chaste ever after they have been admitted to the priesthood ”—Hierom., tom. 3.

Epiphanius.—“The priesthood is for the most part composed of virgins ; and if not of virgins, at least of such as lead a single life. But if they who lead a single life be not sufficiently numerous to supply the ministry, then are admitted such as remain continent from their wives, or they who continue widowers after one marriage. For he that has married a second time, cannot be admitted to the priesthood ; although he who shall have remained a continent widower from the beginning, may hold the office of bishop, priest, deacon, and subdeacon.”—Epiph. in fine Panarii. *Comp. vera doctrina de fide Cath. et Apost.*

The law of the Western Church forbids persons living in the married state to be ordained, and persons in holy orders to marry. A careful distinction must be made between the principles on which the law of celibacy is based and the changes which have taken place in the application of the principle.

The principles which have induced the Church to impose celibacy on her clergy are (a) that they may serve God with less restraint, and with undivided heart (1 Cor. vii. 32); and (b) that, being called to the altar, they may embrace the life of continence, which is holier than that of marriage. That continence is a more holy state than that of marriage is distinctly affirmed in the words of our blessed Lord: "There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it." It is taught by St. Paul: "He that giveth his virgin in marriage doeth well, and he that giveth her not, doeth better," and by St. John. (Apoc. xiv. 4) Christian antiquity speaks with one voice on this matter, and the Council of Trent, (sess. 24. Can. 10) anathematizes those

who deny that "it is more blessed to remain in virginity, or in celibacy, than to be joined in marriage." Thus all Catholics are bound to hold that celibacy is the preferable state, and that it is especially desirable for the clergy. It does not follow from this that the Church is absolutely bound to impose a law of celibacy on her ministers, nor has she, as a matter of fact, always done so.

There does not seem to have been any Apostolic legislation on the matter, except that it was required of a bishop that he should have been only once married. In early times, however, we find a law of celibacy, though it is one that differs from the present Western law, in full force. Paphnutius, who at the Council of Nicæa resisted an attempt to impose a continent life on the clergy, still admits, that, according to ancient tradition, a cleric must not marry after ordination. This statement is confirmed by the Apostolic Constitutions, which forbid bishops, priests, and deacons to marry, while the Apostolic canon contains the same prohibition. One of the earliest Councils, that of Neocaesarea (between 314-

325) threatens a priest who married after ordination with degradation to the lay state. Even a deacon could marry in one case only—if at his ordination he had stipulated for liberty to do so, as is laid down by the Council of Ancyra in 314. Thus it was the practice of the early Church to prohibit the marriage of those who were already priests, and this discipline is still maintained in the East.

A change was made in the West by the 33d Canon of Elvira (in 305 or 306). It required bishops, priests, and all who served the altar, to live, even if already married, in continence. The Council of Nicæa refused to impose this law on the whole Church but it prevailed in the West. It was laid down by the Synod of Carthage in 390, by Innocent I. 20 years later ; while Jerome (against Jovinian) declares that a priest who has “always to offer sacrifice for the people must always pray and therefore abstain from marriage.” Leo, and Gregory the Great, and the Eighth Council of Toledo in 653, renewed the prohibitions against the marriage of sub-deacons.

So the law stood when Hildebrand, afterwards Gregory VII., began to exercise a decisive influence in the Church. Leo IX, Nicholas II. and Hildebrand himself when he became Pope, issued stringent decrees against priests living in concubinage, they were forbidden to say Mass or even serve at the altar; they were to be punished with deposition, and the faithful were warned not to hear their Mass. So far Gregory only fought against the corruption of the times, and it is mere ignorance to represent him as having established the law of celibacy. But about this time a change did occur in the canon law. A series of synods from the beginning of the twelfth century declared the marriages of persons in holy orders to be not only unlawful, but invalid. With regard to the persons in minor orders, they were allowed for many centuries to serve in the Church while living as married men. From the twelfth century, it was laid down that if they married they lost the privileges of the clerical state. However, Boniface VIII., in 1300, permitted them to act as clerics, if they had only been once married and then to a virgin, provided

they had the permission of the bishop and wore the clerical habit. This law of Pope Boniface was renewed by the Council of Trent. The same Council again pronounced the marriage of clerks in holy orders null and void. At present, in the West a married man can receive holy orders only if his wife fully consents and herself makes a vow of chastity. If the husband is to be consecrated bishop, the wife must enter a religious order.

We may now turn to the East, and sketch the changes which the law of celibacy has undergone amongst the Greeks. In the time of the church historian Socrates (about 450) the same law of clerical celibacy which obtained among the Latins was observed in Thessaly, Macedonia, and Achaia. Further, the case of Synesius in 410 proves that it was unusual for bishops to live as married men, for he had, on his election as bishop, to make a stipulation that he would be allowed to live with his wife. (Catholic Dictionary—Celibacy).

Counsel.—As regards celibacy among the clergy of the Catholic Church, we shall simply observe that in thus consecrating their whole lives to the

work of God, they but imitate the virtue of the saints, and of the Great High Priest, Jesus Christ.

We have given the doctrine of the Church on the matter of clerical celibacy at some length, because in the presentation of the case, our opponents have seen fit to say "That it is lawful for them (priests) to marry at their own discretion."

We have tried to prove by the very Scriptures that clerical celibacy is not only possible, but that it was encouraged by no less a light in the early Church than the Apostle of the Gentiles, the great St. Paul. We have shown, that following the teaching of this Apostle, the Church in the early ages recommended clerical celibacy, and that when owing to the wickedness of the times and the abuses that gradually crept into the Church discipline, we find that priests did marry, that they were at first exhorted not to, and then later forbidden to enter the marriage state, and that those who disobeyed this command lost any benefices to which they may have been entitled. Later we find the most stringent rules laid down

against the marriage of priests, and this we find to be the custom in this our day.

And, aside from the fact that it seems right and fitting that he who has been ordained a priest, and who has given up father, and mother, and sister, and brother for the sake of Christ, should live a single life as did the Master in whose footsteps he is trying to follow, how can any man with a wife and mayhap a family give all his thought to the sacred duties which as a priest he is called upon daily, almost hourly, to perform? Would not his very nature call upon him to think of and provide for the offspring that he has brought into the world, and in doing so would he not be offering God a divided service, a divided heart. In times of pestilence, or of other great dangers would his thoughts and his prayers and his ministrations be for those whom the Almighty has intrusted to his care or to the wife and family that he would have sworn to honor and provide for? Aside from the scriptural admonitions which the clergy have received to lead a life of celibacy, and the laws that have been enacted to cause them to live in that state, their very calling

which has set them apart from other men, and for the service of God, would lead them to follow that course ; for “he that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.”

CHAPTER XXIV.

FAITH.

CATHOLIC CREED.

To save our souls we must worship God by faith, hope, and charity. And the means instituted by Christ to enable us to share in the fruits of His Redemption are the Church and the Sacraments.

PROTESTANT PROTEST.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith alone, is a most wholesome doctrine, and very full of comfort.—Art. XI.

TESTIMONY.

True Faith necessary to salvation, St. Mark xvi. 16—"He that believeth, and is baptized shall be saved: but he that believeth not, shall be condemned."

Counsel.—Note that in the above verse Christ speaks in the same manner as when He said to the Jews, “Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.” (St. John vi. 54.) Therefore, if Faith and Baptism are necessary to salvation, the Sacrifice of the Altar is necessary to life everlasting.

Acts iv. 12.—“Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.”

Hebrews xvi. 6—“But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder of them that seek him.”

Faith without good works is dead, St. James ii. 14, 17, 19, 20, 24, 26—“What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?—Even so faith, if it have not works, is dead in itself.—Thou believest there is one God. Thou doest well: the devils also believe, and tremble.—But wilt thou know, O vain man, that faith without works is dead?—Do you see that by works a man is justified, and not by faith only?

For even as the body without the spirit is dead, so also faith without works is dead."

But Faith working by Charity, Galatians v. 6—"For in Christ Jesus, neither circumcision avail-eth anything, nor uncircumcision; but faith, which worketh by charity."

Faith does not imply an absolute assurance of our being in grace, much less of our eternal salvation, Romans xi. 20—"Well: because of unbelief they were broken off. But thou standest by faith; be not high minded, but fear."

"But fear." We see here that he who standeth by faith may fall from it; and therefore must live in fear, and not in the vain presumption and security of modern sectaries.

1 Corinthians ix. 27—"But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate."

"I chastise," etc. Here St. Paul showed the necessity of self-denial and mortification, to subdue the flesh and its inordinate desires

Philippians ii. 12—"Wherefore, my dearly beloved, (as you have always obeyed not as in my

presence only, but much more now in my absence), work your salvation with fear and trembling."

"With fear," etc. This is against the false faith and presumptuous security of modern sectaries.

Romans iii. 28.—"For we account a man to be justified by faith without the works of the law."

"By faith," etc. The faith, to which the apostle here attributes man's justification, is not a presumptuous assurance of our being justified; but a firm and lively belief of all that God has revealed or promised, Heb. xi. A faith working through charity in Jesus Christ, Gal. v. 6. In short, a faith which takes in hope, love, repentance, and the use of the Sacraments. And the works which he here excludes, are only the works of the law; that is, such as are done by the law of nature, or that of Moses, antecedent to the faith of Christ, but by no means such as follow faith, and proceed from it.

Counsel.—"Luther interpolated the word 'alone' in the foregoing verse of St. Paul, for the

purpose of gaining, by this fraud, some sanction for his own doctrine of Justification, by making the Apostle assert that ‘man is justified by faith *alone*.’ He was detected, by Staphylus, Emser and others, in still further frauds on the text of the New Testament, and for the same party purpose. Thus, in the 6th verse of the Epistle of St. Paul to Philemon, he omitted the word ‘work’ after the epithet ‘good,’ notwithstanding that this word was, as these critics assert, in the famous Complutensian edition, as well as in the old editions, in Latin, of Robert Stephen.”—Moore.

Martin Bucer.—(one of Luther’s disciples), thus describes the immediate practical consequences of this doctrine—Justification by Faith alone, without Works: “The greater part of the people seem only to have embraced the Gospel, in order to shake off the yoke of discipline, and the obligation of fasting, penance, etc., which lay upon them in the time of Popery, and to live at their pleasure, enjoying their lust and lawless appetite without control. They therefore lend a willing ear to the doctrine that we are justified by

faith alone, and not by good works, having no relish for them.”—De Regn. Christ.

Luther.—(In his work *de Servo Arbitrio*.) “God works the evil in us as well as the good; that the perfection of faith is to believe that God is just, though by his own will he renders us necessarily worthy of damnation, so as to seem to take pleasure in the torments of the miserable.”

Simon Magus.—“God is the cause of all sin and wickedness, as having himself, with his own hands, created man of such a nature as, by its own proper movement, and the impulse of a necessary will, is neither able nor willing to do anything but sin.”—Vincent of Lerins, *Comm. c. 34*.

Calvin.—“Though Adam has destroyed himself and his posterity, yet we must attribute the corruption and the guilt to the secret judgment of God.”—Calvin, *Respons. ad. Columna*.

Szydlovius. (A Calvinist of the seventeenth century.)—“I myself acknowledge that, according to the common custom of thinking, it seems too crude to say, ‘God can command perjury; blasphemy, lies, etc,’—and can also command

that 'he shall not himself be worshiped, loved, honored, etc.'—Yet all this is most true in itself."
—Vindiciae Quaest. aliquot, etc.

Counsel.—We have shown in the preceding chapters, that every article of the Catholic faith is built upon the strongest foundation; we have thus completely refuted the charge made by Protestants that some of the Catholic beliefs are superstitions. "Now there remain," says St. Paul (Cor. xiii. 13), "faith, hope, charity, these three; but the *greatest* of these is *charity*." Is not charity a love of God and man? Is not charity sorrowful for having offended God? does not charity perform good works? Is not charity humble and obedient? Is not then a love of God,—manifested in repentance, in contrition, in alms-giving, and in prayer and sacrifice,—greater than faith? "The devils in hell also BELIEVE," (St. James ii. 19), but it avail-eth them nothing, for their days of "works," (James ii. 20) and of "charity" (Gal. v. 6) are over, and there is no life in their faith (James ii. 17.

CLOSING ADDRESS.

Just a few words ere we conclude. We have tried to present our case logically, fairly, and comprehensively, within the limits of a small volume. Before you retire to deliberate on a verdict which may be of momentous influence in shaping the future course of your immortal self, we shall make a few more arguments touching the vital issues of the case. On one side we have the several hosts of Protestantism, and on the other the Catholic Church. If one of these bodies be of Divine origin and the other of heretical origin, it should not require much reasoning to determine which is right. That which is Divine must be able (1) to furnish proof of the Bible's inspiration, and (2) to demonstrate that it is possessed of infallible teaching authority.

A few years hence our bodies shall be cold in the sleep of death. Even now the grim monster is silently preparing our funeral march. Soon

all that is earthly of us shall be laid in the dismal tomb. The social pleasures, the commanding wealth, the public honors, the rich blessings of health and physical perfection, the fond ties of friendship and kindred, all the coveted objects of our proud ambitions, all these must be left behind—for what? Geology teaches us one great truth: the earth was once a molten mass, and consequently there was a time when man was not. The first man was not born; he was created, and his Creator was God. If then He is the origin of life, it needs no argument to prove him the Master of death. But why must we die, or, rather, why do we live, when all that we live for “shall pass away”? Because the soul is immortal, and it is endowed with free will to choose death or life everlasting. To test its eternal fitness, it is for a brief while clothed in a mortal shroud and subjected to the temptations of the flesh and the world. It may be so encompassed by the licentious indulgences of human passions as to have no active communication with the kingdom of grace; it may be so ensnared by the glamour and worship of the world’s idols as not to

be cognizant of the true purpose of its destiny ; it may be so blinded by bigotry or hatred as to be unable to perceive the single way of truth : nevertheless to-morrow it shall be judged !

That we might always know the truth, the way of salvation, Christ established a permanent repository wherein “ His word shall never pass away.” This repository we call the Church ; and those who are ordained to teach the truth and to disseminate it among the people, are called priests, or ministers. And if we desire to be saved we must “ *hear* this truth, the Word of God, and keep it.” Christ *spoke* to the multitudes ; and His priests are henceforth “ to *teach* all nations,” telling them of “ the things which they have seen and *heard*.” Nowhere has Christ commanded a word of His to be written or that it be committed to writing. Whether addressing His followers personally or through the voice of His ministers, He commands them “ to *hear* His word.” “ As my Eather hath sent me I send you,” is the commission He gives, and “ behold I am with you all days even to the consummation of the world ;” thus delivering His sacred teachings

by word of mouth from generation to generation, by Tradition, and promising the Spirit of Truth to remain with His Church forever, as a guarantee of its inerrancy. The Catholic Church is the only one which claims to be the Guardian of the truths thus handed down. In addition to these traditionary deposits, she has for nineteen ages preserved and taught the truths contained in the inspired books, or evangelical account of the life and teachings of her Divine Founder. However much Protestants imagine that Catholics condemn the Holy Scriptures, they must at least acknowledge that they took their Bible from the Roman Catholic Church. Of course they have extirpated some of the books, and modified passages in the others, but the fact remains that they received the Scriptures originally from the Catholic Church. Dr. Maitland, a learned Protestant essayist, says: "To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible, printed in Germany alone before Luther was born (1483)"; And, "Before Luther was born the Bible

had been printed in Rome, Naples, Florence and Placenza; and Venice alone had furnished eleven editions.”—Dark Ages, p. 460. Reuss, a leading rationalist of Germany, says: “No book was so frequently published, *immediately after the first invention of printing* (1454), as the Latin Bible, more than one hundred editions of it being struck off before the year 1520.”—Die Geschichte der heiligen Schriften, N. T., page 1527.

But let us search for the two proofs, above mentioned, of the True Church; and first, the Bible’s inspiration. On the inspiration of the Sacred Book depends all its doctrinal value, and if the Protestant teachers cannot compel an implicit faith in its Divine authorship, it must eventually fail as a foundation of their religion, which prophecy is being rapidly verified by the effects of the present day “Higher Criticism.” In the Book itself there is not a word to show that Christ ordered or desired it to be written, much less did our Saviour write it Himself. Now, if He intended to perpetuate His teachings solely in this way, we should reasonably suppose He would have transcribed them Himself or personally supervised

the task before His ascension. Besides, we know that Christ remained several days on earth after His resurrection, instructing His disciples in the knowledge of truth and the way of salvation, of the identity of which instructions Holy Writ is totally ignorant. And again, Christianity was over a hundred years old before the Bible was composed. But granting that the Protestant version *appears* to be the true one, that is not legal or satisfactory proof that it is. Catholicism, we know, was more than fourteen hundred years in existence before the Reformation. How, ask yourself, could the Reformers know that the Bible was not a gigantic fraud perpetrated by an "idolatrous church"—as they termed the Catholic Church at that time? Protestants have renounced the only proof there is, to wit, Tradition; therefore they have lost all assurance that the Bible is inspired: which reduces the foundation of their creeds to a mere presumption on their part.

Another incurable weakness of Protestantism is, that it has no infallible, and therefore trustworthy, teaching authority. Protestants admit

quite candidly, though indirectly, that they may err and that they may be erring. The Reformers have declared that "for eight hundred years and more the whole of Christendom was drowned in abominable idolatry." But how do you know they speak the truth, when by their very tirade against the old Church they assume a condition that would make the whole of Christendom liable to err and afford us no possible knowledge of when it would be erring? As we have shown, their faith rests upon a presumption, and their exposition of Divine truth rests upon human instruments; which conditions assuredly deprive them of immediate communion with the Kingdom of God.

The Roman Catholic Church is One, because it has but one communion, one head, and one faith. It is Holy, because its children in all ages have been noted for their eminent holiness, and all the saints have lived and died within its fold. It is Catholic, because it is permanent, and it is spread all over the earth. It is Infallible, because it has never erred in deciding questions of faith and morals; in truth, it contains the only tribunal

which has existed on earth for so many centuries without ever having reversed any of its own decisions. It is Apostolical, because it has a continuous succession of pastors reaching from the Apostles, as is best exemplified in its long, unbroken chain of Supreme Pontiffs. These are the principal marks and attributes by which the True Church may be known. And they are to be found in the Roman Catholic Church only.

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